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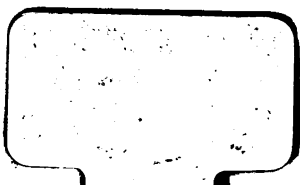
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49. 1285.



1800



AN
EXPOSITION OF THE CATECHISM
OF THE
Church of England.

BY THE
RIGHT REVEREND FATHER IN GOD,
WILLIAM NICHOLSON,
SOMETIME LORD BISHOP OF GLOUCESTER.

A NEW EDITION.



LONDON:
Printed for the
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE;
SOLD AT THE DEPOSITORY,
GREAT QUEEN STREET, LINCOLN'S INN FIELDS, AND
4, ROYAL EXCHANGE;
AND BY ALL BOOKSELLERS.
M DCCC XLIX.

[The present edition is reprinted from the second, which appeared in the *Library of Anglo-Catholic Theology*, in 1842, the only variations being that, for the sake of convenience in the smaller size, the Scripture references are placed at the foot of the page, and the Notes at the end of the volume ; the latter are referred to by the letters A, B, C, &c., inserted in the text within brackets.]

OXFORD :
PRINTED BY J. SHRIMPTON.

MEMOIR OF BISHOP NICHOLSON.

THE following Memoir of the Author of this Exposition, is mostly abridged by Bishop Heber, from Wood's *Athenæ*, in note (k) to his *Life of Bishop Taylor*.

William Nicholson was the son of Christopher Nicholson, a rich clothier of Stratford, near Hadleigh, Suffolk. He was brought up as a chorister at Magdalene College, Oxford, where he was afterwards Bible Clerk, and eventually became tutor to Lord Percy, and Chaplain to his father, the Earl of Northumberland. In 1616 he was elected Master of the Free School at Croydon, where his discipline and powers of instruction were much celebrated. He resigned this

situation in 1629, when he was instituted to the rectory of Llandilo Vawr, in Caermarthenshire; and he afterwards became a Canon Residentiary of St. David's, and Archdeacon of Brecknock. In 1643 he was named as one of the Assembly of Divines at Westminster, probably by the interest of the Earl of Northumberland, but he never took his place among them; and his Livings being shortly after sequestered, he again (now in partnership with Bishop Taylor) taught school for his maintenance, in which way of life he continued till the Restoration.

In 1660—1, he was appointed Bishop of Gloucester, by the interest of Lord

Clarendon, whom Wood insinuates that he had bribed. But as his character appears to have stood high with all parties, and as he had a strong and legitimate claim on the patronage of the government, for his unshaken loyalty, and bold and pertinacious defence of the Church during its most helpless and hopeless depression, it seems most reasonable, as well as most charitable, to ascribe his preferment rather to his merits than to simony.

Wood says of him, "He

was a right learned Divine, well seen and read in the Fathers and Schoolmen, but, above all, most excellent he was in the critical part of grammar, in which faculty none in his time, or perhaps before, went beyond him. His writings shew him to be a person of great erudition, prudence, modesty, and of a moderate mind."

He died Feb. 5, 1671, and was honoured by the following epitaph by the excellent George Bull, afterwards Bishop of St. David's.

ÆTERNITATI S.
IN SPE BEATÆ RESURRECTIONIS
HIC REVERENDAS EXUVIAS DEPOSUIT
THEOLOGUS INSIGNIS, EPISCOPUS VERN PRIMITIVUS,
GULIELMUS NICHOLSON.
IN AGRO SUFFOLCIANO NATUS,
APUD MAGDALENSES OXON. EDUCATUS,
OB FIDEM REGI, ET ECCLESIAE AFFLICTÆ PRÆSTITAM,
AD SEDN̄M GLOCESTRENSEM MERITO PROMOTUS, 1660,
IN CONCIONIBUS FREQUENS, IN SCRIPTIS NERVOSUS,
LEGENDA SCRIBENS, ET FACIENS SCRIBENDA.
GRAVITAS EPISCOPALIS IN FRONTE EMICUIT,
OMNES TAMEN BLANDE, ET HUMANITER EXCEPIT,
PAUPERIBUS QUOTIDIANA CHARITATE BENEFICUS,
COMITATE REGA CLERUM, ET LITERATOS ADMIRANDUS,
GLORIÆ, AC DINERUM SATUR,
IN PALATIO SUO UT VIXIT PIE DECESSIT. REB. V.
ANNO { ÆTATIS } LXXXII.
 { DOMINI } MDCLXXI.

ELISABETHA CONJUX PRÆVIT, IN HOC SACELLO SEPULTA,
APRIL. XX. AN. DOMINI MDCLXIII.

OWENUS BRIGSTOCK DE LECHDEWY
IN COMITATU CARMARTHEN, ARMIGER,
PRÆDICTÆ ELISABETHÆ NEPOS,
HOC GRATI ANIMI MONUMENTUM, (EXECUTOREM RECUSANTE)
PROPRIIS SUMPTIBUS EREXIT
AN. MDCLXXIX.

TO THE
 RIGHT REVEREND FATHER IN GOD,
GILBERT,
 BY GOD'S ESPECIAL PROVIDENCE,
 LORD BISHOP OF LONDON, AND DEAN OF HIS MAJESTY'S
 CHAPEL.

MAY IT PLEASE YOUR
 LORDSHIP,

THAT I present this work to your view is not for any worth I conceive in it; for it is fitted for such capacities as the Church ordained the original which it explains. And then it cannot be expected that I should search into those depths that ought to be presented to so learned, so grave, and so ripe a judgment. But you are a chief and principal father, and propugnator of that religion professed in the Church of England, which is every way conso-

nant to the doctrine and discipline of the primitive times, of which the foundations are laid down and discovered in this Catechism, in the polishing of which I have bestowed my pains; and therefore this hath encouraged me to present my conceptions to your quick eye, and to submit them to your censure, being resolved to stand or fall, as your wisdom shall pass sentence.

Some years are passed since these brief and plain collections were published, and the occasion the following epistle will speak

¹ [Sheldon; consecrated Bishop of London in 1660, and translated to Canterbury in 1663.]

out. With approbation they have been received, and the whole impression sold off; so that being called upon by eminent men in the Church to publish them again, I thought it my duty to invoke your lordship's patronage, and that you would be my buckler, as you have been hitherto, against any that should dare to oppose these solid and fundamental truths, which none will be so impudent to contradict but branded heretics and hot-brained fanatics. These in great swarms, as angry wasps, buzz and hum about our hives, and that they invade not, and steal not the honey from our bees, there cannot be any better defensive provided than an injunction for frequenting catechizing, without which sermons, as now in fashion, upon desultory texts, will be of little use.

And lamentable experience hath taught us that this is an undeniable truth.

For ever since sermonizing hath justified out this necessary instruction¹ enjoined on the Lord's day, and every holiday to be done by every rector, vicar, and curate, half an hour or more before evening prayer, our people have been possessed with strange errors in religion, and hurried on by the spirit of giddiness, of faction, of rebellion. It is therefore my heart's desire, that both the Queen's injunction, the practice of the canon, and that command of his gracious Majesty's wise and pious grandfather, King James, of blessed memory, were imposed afresh, and strictly called upon to be observed, viz. that afternoons' lectures were converted into explanations of some necessary rudiments of the Catechism; a custom which is yet in use in the most of the ²reformed Churches.

¹ Queen Elizabeth's Injunctions, 1559. Injunct. 44. et Canon 59. anno 1603. Rubric after Confirmation.

² Confess. Belgica, Ca. 68. Synod Dordr. p. 81.

beyond sea, and were it but for that only, those who bear so great affection to their practice in other things, might, methinks, cast one good look towards it. I wish¹, saith a discreet and learned author, that they of the presbyterian inclination would more listen to these their friends, and if not for conformity's yet for Christianity's sake, not suffer preaching so totally to usurp and jostle out this most necessary office, that, as an inmate, it should expel the right owner. *Fas est et ab hoste doceri*, taught they may be from those puritans of the Church of Rome, the Jesuits, who take it for their glory that they are the most diligent catechists, and for to encourage the children that come to be catechized, from their desks and pulpits, do usually scatter their ἀποφώγητα among them. This is the work upon which I would

advise and beseech my fellow-labourers to spend themselves, and their pains especially; and to ease their labour, and to help them onward in this good work, it is supposed these observations may be very instrumental.

Now of all the Catechisms I have seen, in this one thing I must give the prerogative to this of our Church, and commend it to babes in Christ, for whose sake it was composed; that in the entrance into it the child is put in mind of his solemn vow and promise made unto God in his Baptism, which consists in his abrenunciation, the profession of his faith, and observation of the commandments; and after to give hearty thanks for his matriculation, or engrafting into Christ, in which most Catechisms are altogether defective. Further, all the answers following are brief, but full, and fitted for weaker memories, requiring

¹ Hamon Le Strange, Alliance of Divine Offices, Annot. on c. 4.

only explication, but not addition. Quintilian¹ was wont to say that they who were to bring up children must deal by them as men do with narrow-mouthed bottles, instil their principles, as they do the water, by little and little, for if it be over-hastily done, more will flush over and be lost than poured out into the vessel.

This I have endeavoured here, and if well, I implore your lordship's countenance; if short of your expectation, I humbly beg your lordship's candour to bring your mantle and cast over and cover my defects. And of this I have good hope, because since the first hour that it was my happiness to be known to your honour, you have been pleased to look upon me with a fatherly eye. That eye which you cast upon all men that are worthy of your favour. These live in you, and live by you, among

¹ [Instit. Orat. Lib. 1. § 2.]

which you have set me up to be a prime example. In all gratitude I do acknowledge, that next to His Majesty, for whose goodness to me I can never return sufficient thanks, your endeavours from an obscure man have advanced me to a place of honour and dignity in the Church, which, that I may manage with prudence and sobriety, to the honour of God, the good of His people, the peace and re-union of this distracted Church, God Almighty assist me with His grace, and you and all good men with their prayers. Did I intend to run out into encomiums, I have an ample field; this one may suffice for a large testimony of your sufficiency, wisdom, sincerity, and piety, that the most excellent of princes, and the best of men shines upon you in so full a lustre, as if he hoped by you and those he hath chosen to assist you, to dispel all the clouds that have darkened

the face of our Church these twenty years. The burden is both weighty and troublesome, which that it may be undergone with prudence, and borne with patience, is the hearty prayer of him who is

Your Lordship's, in all due observance,

WILL GLOCESTER.

London, June 20, 1661.

TO ALL HIS LOVING PARISHIONERS OF
LLANDILO-VAWR,

THE AUTHOR PRAYETH INCREASE OF GRACE, KNOWLEDGE,
HEALTH, AND FUTURE HAPPINESS.

It may seem strange to wise and learned men, that after the exact pains by great divines taken in the exposition of the Church Catechism, either in whole or in part, I should offer to the public view these my less polished conceptions. But before I be utterly condemned for the undertaking of a needless labour, my desire is, that these reasons which have moved me to it, be fully weighed, as my apology, which I hope may prove so just, that at least I shall deserve excuse, for more I expect not.

The labours of those learned men, I gratefully and ingenuously acknow-

ledge, are far beyond any thing I can do ; but withal, either for phrase or matter, so high, so absolute, that they are in many expressions beyond the vulgar capacity whom chiefly I intend to inform, and therefore have expressed myself in the easiest and most familiar language I could invent, and inserted no more than I held requisite for all to know : all superfluities and quaint or long discourses, being purposely omitted.

Besides, those excellent endeavours of other learned men are come to the knowledge, much less to the hands, of few men in these

parts, where I have been resident more than twenty years, and may therefore presume that many may look into these principles of divinity, delivered by one who is well known among them, and cast as kind an eye upon the work as they have always done upon the author; who, although no native, yet he acknowledgeth himself for very many civilities, much indebted to the whole people of these ancient Britons.

But that which hath most of all prevailed with me, is the sad face of religion we behold and condole here, ever since the act of propagation of the Gospel hath been put in execution in those parts. For the itinerants are so few, so ignorant, so mean, that I say no worse; that as it was in the days of Eli, so now, for their sakes, the sacrifice of the Lord is abhorred, and the people are scattered upon those mountains without a shepherd.

It was written by Hippolytus, who lived about 1300 years since¹, that in the last times of Antichrist the holy houses (of God he means) shall be like a cottage; the precious Body of Christ and His Blood shall not be extant; the Liturgy shall be extinguished; the singing of Psalms shall cease; the reading of the Scriptures shall not be heard.

Truth they say is the child of time, and time hath presented unto us so sad a spectacle in these parts, that there is not one syllable of all this which is not veri-

¹ Ad Antichristi novissima tempora Ecclesiarum sedes sacrae tugurii instar erunt; preciosum Corpus Christi et Sanguis non extabit; Liturgia extinguetur; Psalmorum decantatio cessabit; Scripturarum recitatio non audietur. [De Consummatione Mundi, § 7.] This testimony is cited by Claud. Sainctes in his Tract before the Liturgias, tom. 4. Biblioth. Patrum out of St. Hierom upon Daniel, and by Mr. Mede in his Antiquity of Churches. And that which is delivered by Suarez, Pererius, Ovandus, Acosta, Aquipontanus, and Bozius, learned men of the Romish party, concerning the suppression of religion in the time of Antichrist, is every way consonant to the judgment of Hippolytus.

fed. The holy houses of God; (for in relation to the service of God in them heretofore performed, I will yet so call them,) these holy houses, I say, are become like the Prophet's lodge in a garden of cucumbers, deserted, ruined; no cottage on a hill more desolate, more defaced, the people having no encouragement to resort to that place where they have neither minister to pray with, or for them, or to sing praises to God with them, nor any at all in many places, no, not so much as a gifted man (as they use to gloss it) to instruct them. For these are not ubiquitaries, and consequently are forced to be non-residents, that you may know this was not the sin alone of the now vilified and dejected clergy.

Further, the precious Body and Blood of our Lord and Saviour Jesus Christ, exhibited in the Sacrament, hath been prohibited to be administered in public as-

semblies, and the ministers imprisoned and punished for doing their duty. That the Liturgy is extinguished, singing of Psalms ceased, the reading of the Scriptures utterly by our new teachers neglected and cast aside, I need not say, since it is notoriously known to you, and all other in these parts, that no service nor Psalm, nor reading of the sacred text, hath been in public use, ever since these novelists have set footing amongst us. I leave it now to all judicious men to judge what a near resemblance there is betwixt these our times and those of Antichrist, of which Hippolytus gave us those former characters.

Lest, then, the foundations of religion, which are so much shaken, should perish together with the practice of it, and be buried under so much rubbish which is cast upon it, I have taken this pains to preserve its lustre and in-

tegrity in the memories of all those who bear any love to substantial, confessed, and ancient truths.

New light is a notion of a hot brain, and will easily, like an *ignis fatuus*, or Will with the Wisp, carry a man out of the safe and straight way, and thereby endanger the man; but the ancient light established and received in the Church of England, is a secure guide to direct you, that you neither incline to the cunningly composed charms of Popery on the right hand, nor the brainsick imaginations of men of unstable minds on the left.

That truth which this my once glorious mother taught me, and by a sad search I found consonant to the Word of God, I always held forth unto you, for those many years I was permitted to be your pastor, being all that time your catechist; and what I then opened at large, that in a short sum, my dear parishioners, I here

present unto you, and all other Christian people, as a memorial and legacy of my love and desire, that they and you should live and die good Christians.

Above these three years, by the severity of these times, as you know too well; and I with grief, I have not been suffered, but peremptorily prohibited, to make use of my talent to your benefit, or any other; being ejected and silenced, not for any crime then alleged; or for aught I can understand, to be alleged against me, except it were that I could not be persuaded to subscribe the engagement. For that I suffer; and I would to God that in it I suffered only; mine is but a temporal loss, yours is a spiritual. I can feed myself when you and millions besides starve for want of heavenly food. The sharp famine that is come upon this people, ought to be lamented with tears of blood. "Therefore, said I,

Take away from me, I will weep bitterly; labour not to comfort me, because of the spoiling of the daughter of my people¹."

For the event upon the act is so lamentable, that it will despoil many of the power and life of religion, and without some vigorous remedy, a few years will more and more confirm it. There being no visible means left to continue in the memories of the aged, the principles which they had learned, nor to bring to the memories of the younger sort the necessary foundation of Christian religion.

To supply which defect, and to prevent as much as in me lies, this inconvenience, I have as plainly, and as briefly as I could, collected this sum of divinity. Speak I may not, write only I can, and if you and your posterity, with other Christians, shall make good use of this plain food, I little doubt but this little

will nourish you in a right way to Heaven. For here you are directed what to know and what to do, in which two consists the life of religion.

It is the highest of wisdom, so much as lies in us, of man to make a God². For as it is the most noble work of the Divine mind, perpetually to contemplate itself, and rest in the eternal love of itself; so it is also the sum of all our wisdom and piety, to know God and to love God. We know Him when we know His will, and we love Him when we make His will our rule for our life and practice. This is, to use St. Paul's words, "to behold as in a glass the glory of the Lord, and to be changed into the same image³." The High-Priest in the old Law⁴ was to have upon him a double ornament, a plate of

² Θεὸν ποιεῖν ἐξ ἀνθρώπου κατὰ τὸ δυνατόν. Hierocles. [in vers. Pythag. 46.]

³ 2 Cor. iii. 18.

⁴ Exod. xxviii. 16, 26.

¹ Isa. xxii. 4.

pure gold upon his head, and another plate of twelve precious stones upon his breast; the seat of knowledge is the head, the breast the place of love, by which not unaptly may be shadowed out unto us that we reserve for our Christian piety the two chief parts about us, the head for the knowledge, and the heart or breast for the love of our God.

Upon the reflection of these two I have drawn all these principles. God make

you as careful in the knowing and practising, as I have been cautelous in the composing; for I have made choice of that only which I judged necessary to inform your understanding, and rectify your will, to increase your knowledge and better your life. You may then, by the knowledge and practice of what is here delivered, grow up to be perfect men in Christ Jesus, and receive at last a crown of glory, which is the perpetual prayer of him who is

Your aged Pastor,

WILL. GLOCESTER.

THE TITLE OR INSCRIPTION.

A C A T E C H I S M :

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY CHILD,
BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE
BISHOP.

A CATECHISM is a word used in a Church sense, signifying a little book in which is delivered the brief sum, or chief principles, of Christian religion¹. He who teacheth this is called the Catechist, and he who is taught is *Catechumenus*, a disciple, a scholar, one taught, instructed, or edified². For *κατηχήσω* is rendered by Hesychius, the learnedest of grammarians, *οικοδομήσω*, 'I will build or edify.'

All those former words are derived from *ἦχος*, 'a sound,' from which comes our English word 'echo,'

which is but a reciprocation of the voice, or a return or report of what is uttered. Not without reason, then, the Spirit of God chose, and the wisdom of the Church retained, those fore-mentioned notions, because the chief principles of Christianity were at first instilled by the ear: the sound of the Apostles' words going out into all lands³. For at the highest they are but echoes[A], or sounds, whose propriety is to report what is heard. Which ought to be observed accurately by all Catechists, who are not to teach for doctrine

¹ Heb. vi. 1.

² Gal. vi. 6.

³ [Rom. x. 18.]

their own conceptions, but to sound into the ears of others what they have heard, and nothing but what they have heard; to wit, the certain words of their Master and His Disciples first sounded in the Gospel.

2. *Of the Catechist.*

In St. Paul he is called *ὁ κατηχῶν*, or, 'he that teacheth'; in the primitive Church, *ὁ κατηχιστής*. To which office, though they, who now pretend to the highest gifts, will not stoop, yet [B] great men in the Church have owned that name.

3. *Of the Catechumeni, or Catechised.*

These *audientes*, or 'hearers,' commonly called *catechumeni* in the Church story [C], the word and root of which word we find in the New Testament², being to learn the Catechism, before they were admitted to the Sacrament, were of two sorts:

1. *Adulti*, men grown, whether of Jews or Gentiles,

¹ Gal. vi. 6. ² Gal. vi. 6; Luke i. 4; 1 Cor. xiv. 19; Acta xviii. 25.

who were persuaded to receive the Gospel, but were not yet baptized, and consequently not to be admitted to the Sacrament, before they had given an account of their faith, and promised to live a holy life consonant to the rules of the Gospel.

2. Christians' children born in the Church, who because born within the covenant, and by Baptism received, when they were grown to capacity, were taught the principles of Christianity, of which when they could give a reasonable account, they were brought to the Bishop to be confirmed, of which more by and by.

4. *Of the matter of the Catechism.*

These principles were only such things as were necessarily, or very profitably, to be known by every Christian.

The question was short, and the answer full and pertinent: and that they might be the easier learned and remembered, they were conveyed in the fewest and

plainest words that might be, that caution of the wise being observed, *Doctor doceat discipulos viâ brevi*, "Let the master teach his scholars the shortest way." no rule being much worth which is long, and loaded with unnecessary words. To this end our Saviour drew the whole law to two heads: love to God; love to our neighbour¹. St. Paul to one syllable: love is the fulfilling of the law². Repentance toward God, and faith toward our Lord Jesus Christ³, are set down as the sum of the Gospel. These, then, are the principal matter of any Catechism, and the briefer the rules are about them, the better.

Divines may learn to be wise from other professors, who deliver the grounds of their art and science in little brevities; knowing well that the scholar is not capable of deeper discourses till these grounds be well laid and committed to memory. Hence it is that

¹ Mat. xxii. 37—40. ² Rom. xiii. 9, 10. ³ Acts xx. 21; Heb. vi. 1.

lawyers have their institutions; physicians their aphorisms; philosophers their introductions; grammarians their accidence; scribes their characters and first draughts of letters: in a word, all knowledge proceeds from simple terms, and so must the knowledge of Christ: it must be taught in the easiest way, and learned by the easiest rules, which ought to be, and is in the Catechism, summarily, briefly, and yet fully proposed. He that knows more can but descant upon this; and he that knows less, knows too little.

5. This is to be learned of every child.

With us the persons to be instructed in these principles are children; which is not to be understood exclusively, as if those who are grown to riper age were not to be taught in these: but the Church, supposing the aged to be already well grounded in these principles, fits and enjoins these lessons to the younger sort.

In this being awed by that command which God gave to the Jews, "Thou shalt sharpen them," i. e. My commandments, statutes, judgments, or "teach them diligently thy children¹;" and obeying that Apostolical precept, "Fathers, bring up your children in the nurture and admonition of the Lord²;" treading in the footsteps of Abraham, that taught his household the covenant³, and the mother of Timothy, who instructed her son in the Scripture from a child⁴.

By this means children seasoned with the principles of religion, before malice, self-love, by-ends, or corrupt examples, have depraved their minds and actions, a good foundation would be laid betimes for direction of the course of their whole lives, and the seed of the Word would be in them preserved whole and sound. Men would be better liv-ers, and sounder believers.

Horrid vices would not usurp the name of virtues, nor hellish opinions appear vested with the cloak of truth. For, out of question, were the younger sort imbued with the undeniable grounds and clear knowledge of the orthodox religion, they could not be so easily carried down the headlong stream of wickedness, nor moved aside by every light puff and wind of doctrine; the Jesuit would not gain so many proselytes, nor the sectary so many light-headed followers.

6. *Before he be brought to be confirmed by the Bishop.*

The love, care, and gravity, then, of the Church, was that of a mother, that would have all her children brought up in the fear and nurture of the Lord: of which education, when they could give a sufficient testimony, then they were to be brought to the Bishop to be confirmed; and she professeth the reasons, which led her to this just and

¹ Deut. vi. 7; [marg.] iv. 9, 10.

² Eph. vi. 4. ³ Gen. xviii. 19.

⁴ 2 Tim. iii. 15; 1. 5.

pious resolution, to be these three¹:

1. That children, being of discretion, may then themselves with their own mouths, and with their own consent, openly before the Church, ratify and confirm what their godfathers and godmothers have promised for them in Baptism: and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe and keep such things as they by their own mouth and confession have assented to.

2. Forasmuch as Confirmation is ministered to them that be baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and assaults of the world and the Devil: it is most meet to be administered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the Devil,

they begin to be in danger to fall into sundry kinds of sin.

3. For that it is agreeable with the usage of the Church in times past, whereby it was ordained that Confirmation should be administered to them of perfect age, that they, being instructed in Christ's religion, should openly profess their own faith, and promise to be obedient to the will of God.

Thus far the Rubric. And the reasons are weighty. For, the child being grown up, before God, the Bishop, and the congregation, with his own mouth takes upon him that same obligation, which at his Baptism his sureties had undertaken for him: so that he frees them, and binds himself, renewing the old bond to perform the conditions, in believing, doing, and forsaking, what is to be believed, done, or forsaken. Which double vow, made first by others solemnly for him, then again as solemnly renewed by him, sadly thought on, in all

¹ In the Rubric before the Catechism.

reason will have a powerful impression on the heart for the present, and an effectual influence on his whole life for the future. Which work, because it is difficult, and beyond the power of man, therefore the Bishop was to impose his hands upon him, to bless him, to pray for him, that God would strengthen him, and daily increase in him His manifold gifts of grace; that He would bestow upon him the spirit of wisdom and understanding¹: the spirit of counsel and ghostly strength: the spirit of knowledge and true godliness, and fill him with the spirit of His holy fear; with much more to the same purpose, as it is to be seen in those pious prayers appointed to be used at Confirmation. Which the Church held fit then to be administered when temptations, in respect of the child's proclivity to vice, might most strongly assault him². And that which moved our

Church of England to retain this, was because the first reformers in it found that this rite was agreeable to the usage of the Church in times past. Which is very true. There be, that make it an Apostolical institution, having an eye to the sixth chapter of the Epistle to the Hebrews, verse 2. And Calvin, Beza, and Aretius seem (upon the place) to like well of it[D]. Sure I am that the ancient Fathers and Councils are full and evident witnesses for it. The Councils enjoin it to be done; the Fathers witness that it was done, whose testimonies I could and would produce at large, but that it is already done by a grave Divine, a true lover of peace, truth, and order[E].

Were Confirmation in frequent use, and restored to its original purity, these benefits would from thence ensue:—

1. Catechising would be brought in use and esteem.
2. The unity of faith would be maintained.

¹ The Prayer at Confirmation.

² Cereus in vitium. Hor.

3. Parents would be more careful to instruct their children.

4. Children would be sounder in faith, and better mannered.

5. Ignorant and scandalous persons might be better discerned, and so the offence taken from mixed communion removed.

6. The wrangle about the formality of a Church covenant, and collecting of members, quieted and composed.

There being in Confirmation the substance of what is so much, and so hotly contended for, and that far better grounded and bottomed than any new device can be, it is my heart's desire, and let the God of peace in mercy be pleased to bow down His ear to it, that our brethren of the Church way may be moved to recall, revive, and admit this (at least ancient ecclesiastical, if not apostolical) institution. For thereby they might effect in a peaceable way, the dissipation of the clouds of ignorance, the

restitution of the true light of the Gospel, the removal of profane persons from participation of the Lord's Body, the admission of such as charity shall judge worthy. I say all this may be done in a peaceable way, which (not without great difficulty, regret, effusion of Christian blood, and much wealth,) hath been projected and pursued.

I shall add only one thing more, and so close up this preface, which is an humble request to all our dissenting brethren, that since they dislike this short instruction of our Mother the Church of England, they would agree to propose a Catechism of their own, by which it may appear what questions are requisite to be demanded of, and to be answered to by, any Neophyte, before he may be admitted a member of a collected Church.

And there is great reason for this my request. First, because I read not of any settled Church except the Arrians, who have been or

are at this day without such a brief introduction. To them indeed, the Arrians I mean, Athanasius objects that they had no Catechism¹.

Then again, without this, they cannot assure us of any harmony among themselves: but to us their Church must seem like to that state of the Cyclops in Euripides, of which Silenus thus certifieth Ulysses, ἀκούεις οὐδὲν οὐδέεις οὐδὲνός², no man in any thing heard what the other said: or if you had rather, like those builders at Babel, where men understood not one another, which hindered the work, because that one was not able to know what his fellow called for.

Bring me, quoth one, a trowel quickly,
quick,
One brings him up a hammer: hew
this brick,
Another bids, and then they cleave
a tree.
Make fast this rope, saith one, they
let it flee.
One calls for planks, another mortar
lacks,
They bring the first a stone, the last
an axe³.

¹ Scultetus in Isa. viii. cap.

² Eurip. Cycl. 120.

³ Du Bartas [a French poet, born 1554, died 1590.]

In this confusion, as there can be no certainty among themselves, so there cannot be any encouragement to those whom they account without, to come in and join with them, till they may know upon what terms to be admitted; which by a brief Catechism set forth by a common consent of their congregational Churches would be apparent.

Lastly, this lies rather upon them to condescend to, if they be, as some conceive⁴, the one hundred and forty four thousand that stood upon mount Sion with the Lamb. For among them, there was the voice of harpers harping with their harps⁵. Harpers are musicians, and music pleaseth not except the strings be first tuned, and if it be in consort, as here it was, then the instruments must be tuned one to another. For where this is not done, we may take up the old proverb *asinus ad lyram*, the ass

⁴ Napier. Brightman. [Commentators upon the Revelation.] ⁵ Rev. xiv. 1, 2.

takes up the harp, and those that hearken to the music deserve Midas's reward. I humbly then beseech them to tune their harps and their hearts one to another, that the discord offend no more; so shall we the easier be persuaded that they are of that number that stood with the Lamb upon mount Sion, because Sion is built as a city that is at unity in itself, or compacted together¹: so shall we be the more ready to lend an ear to their harmony. Now of

this we can have no certain knowledge, much less encouragement, till we find in them musical souls, and an harmony in judgment, and this their judgment manifested that way I have proposed. To which motion I beg of them to yield for His sake, who came to reconcile all things in heaven and earth, God to man, man to God, angels to men, and man to man, being the Prince of peace, our Lord and only Saviour Jesus Christ.

The sum of the whole Catechism.

It contains

1. A preface, absolved in the four first questions.
2. The Creed of the Apostles,
3. The Ten Commandments, } and the Exposition of these three.
4. The Lord's Prayer,
5. The Doctrine of the two Sacraments, Baptism, and the Supper of the Lord.

Quest. What is the first question of the Catechism?

Ans. What is your name? A. B. C. &c.

Quest. Why begin you with that question?

Ans. Upon very good reason, viz. that a man should never call to mind his name, but remember that he is a Christian: for his name was given him, it was not

¹ Ps. cxlii. 3.

at his birth belonging to him¹. Every Christian bearing two names; the one of nature, which is the name of his house, family, or kindred, and this he brings into the world with him; the other of grace, of favour, being his Surname[F], that is over and above added unto him². And as the first puts him in mind what he was, so doth this second what he is.

2. And it is set before the other, because it is to be esteemed above the other, it being an higher honour, grace, and favour, and a matter of more comfort and hope to be a Christian, than to be a man. Our regeneration is to be prized before our generation, our new birth before our first birth³. For by the one we are miserable, by the other we are in the way to be happy.

3. It is wisdom then in a Christian, by occasion of this question,

1. To enquire how he came by this name, and

to know that his name is a sign of something that he is to learn and do. That he is first to learn the duties of Christian religion, and then to practise them: walking worthy of that name by which he is called⁴, lest he cast a disgrace upon it. It is honourable and holy, being imposed by a Sacrament: yet an unholy life will spot it, and make it unholy and dishonourable.

2. When this name is imposed, care would be taken, that all fantastical names be avoided, and such only imposed as may bring to mind the piety, charity, virtues, and excellencies of those persons that bare them, whose ways and works may be patterns for posterity to imitate. Which rule we shall find very curiously observed by the Patriarchs of old, and by the people of God in the Scriptures.

¹ Datum non natum.
nombre, superior name.

² Sobre
³ Phil.
iii. 4—9; Ps. li. 6; Rom. vii. 24, 26.

⁴ Eph. iv. 1.

Quest. Who gave you this name ?

Ans. My Godfathers, and Godmothers, in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.

The explication.

In which answer you are to consider,

1. The imposers of your name : your Godfathers and Godmothers.

2. When it was imposed : in your Baptism.

3. The benefits, favours, and honours then given ; which are three¹.

1. To be made a member of Christ,
2. The child of God.
3. An inheritor of the kingdom of Heaven.

Of Godfathers and Godmothers.

As, when one is born, first he needs a nurse, after a master, one to feed, another

to instruct him : so every babe in Christ needs milk, and after strong meat, that he may grow to be a perfect man in Christ Jesus. It seemed good to the wisdom of the Church to that end, to take sureties of the child, who being honest and charitable men, would undertake to see what was promised to be performed[G].

Some of late call them witnesses very improperly, as if they came to see and testify what is done. It savours more of piety, to give them their old names, by which they are put in mind how they ought to be affected toward those children for God's sake, and to take care for their religious education, for which the Church accepts them as sureties.

2. The second thing to be considered is, that this name was imposed in Baptism, which is all one as if I had said, when I became a Christian ; Baptism being the Sacrament of admission, entrance, or matriculation in the Church. But of this

¹ 1 Cor. vi. 15 ; Eph. v. 30 ; Rom. viii. 14, 17 ; 1 John iii. 1, 2 ; Rom. viii. 17.

point more when I come to speak of Baptism.

3. The third thing to be considered, is those words, "when I was made."

This intimates that a man is *factus non natus*, not born what he is now, a Christian, but was made such: which is thus expressed by St. John, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God¹."

For the better understanding of this point, it is necessary that we know that there is a threefold estate of man.

1. The one that is past and lost.

2. The second that is present, and recovered.

3. The third that is future and expected.

1. *Of man's first estate.*

The first estate of man, is that in his creation, when

¹ John i. 12, 13.

he was made after the image of God, a righteous and a holy creature: perfect in his understanding, in his will, and in his affections².

1. Then God gave him a law written in his heart, that taught him his whole duty.

2. Then God gave him a positive law, that he should not eat of one tree only in the garden of Paradise³.

3. Then God gave him ability and strength to perform what he required. And upon this performance

1. A continuance of this light and strength to direct and assist him.

2. A reward of this performance, to wit, a possibility to have lived for ever without sinning, and to have been for ever happy. "For death entered by sin⁴."

This was man's first estate in which Adam was created, being the representative of all mankind⁵.

² Gen. i. 27; Col. iii. 10; Gen. v. 1; Eph. iv. 24; Wisd. ii. 23. ³ Gen. ii. 17. ⁴ Rom. v. 12; 1 Cor. xv. 21, 22. ⁵ Rom. v. from ver. 14, to the end of the chapter; 1 Cor. xv. 22; Heb. vii. 9, 10.

And the perfections that were in him, and the promise made unto him by the first covenant, did belong unto all mankind. But this is that estate which is past and lost.

2. *Of man's second estate.*

To understand this estate, we must consider two things.

1. What condition man is in by Adam's fall.
2. What condition man is in by God's grace.

1. By Adam's fall and disobedience, all men are miserable, and our misery lies in this, that all the faculties of our souls are corrupted, the imaginations of our hearts are evil continually, we have drawn upon ourselves a guilt, and this guiltiness makes us liable to punishment¹.

Adam did eat the forbidden fruit², and so sinned: and we, being in his loins, sinned with him. "By one man's disobedience many were made sinners³." Now

this sin is ordinarily by Divines called Original sin.

And upon the commission of this sin,

1. Adam was cast out of Paradise⁴.

2. Condemned to death⁵.

3. And became an object of God's anger⁶.

4. He lost God's image. His light was dimmed, his strength totally weakened; there was error, darkness, and disorder in all the faculties of his soul⁷.

5. Lastly, he forfeited his crown, and was deprived of eternity and felicity.

And from that hour to this, there hath been no man living (our Saviour Christ only excepted) that can be justified in God's sight⁸. All having sinned, and so coming short of the glory of God⁹.

And this is now our present estate of nature in which we are born, which is a wretched and lamentable condition¹⁰, in that being thus considered, we are

¹ Rom. vii. 18—20; Gen. vi. 5; Matt. xv. 19; Ps. li. 5; Gen. ii. 17.
² Gen. iii. 6. ³ Rom. v. 19.

⁴ Gen. iii. 24. ⁵ Gen. ii. 17; Rom. v. 12, 13; Rom. v. 16. ⁶ Col. iii. 6.
⁷ Eph. iv. 17, 18. ⁸ Ps. cxliii. 2.
⁹ Rom. iii. 23. ¹⁰ Ps. li. 5.

all lost, and cast away, being children of wrath¹, and to be inheritors of eternal fire prepared for the Devil and his angels².

2. Now to raise our hearts on the sad thoughts of this our wretched estate, necessary it is that we take a view of that comfortable condition that man is in by the grace of God: which is this.

Man being thus fallen, lost, and condemned to death, it pleased God out of mere mercy, freely to make a new covenant with him for life and salvation³. It was made with the same Adam that fell, and in whom we sinned, in these words, "The seed of the woman shall break the serpent's head⁴:" that is, Christ, who was the seed of the woman, as appears Gal. iii. 16, should break and destroy the serpent's head; that is, the power, strength and dominion of the Devil. And this covenant was repeated, and

renewed to Abraham, "In thy seed," that is, Christ⁵, "shall all the nations of the earth be blessed." Christ then is the foundation of this second covenant, by which all mercy and grace is made over to us. For "in Him all the promises of God are Yea and Amen⁶." Yea, that is, verified; and Amen, that is, ratified and confirmed immutably.

Now the particulars of this covenant are these,

1. A revelation of His will, or the law of faith, according to which Christians ought to live, "I will put My laws in their minds, and write them in their hearts⁷."

2. A promise and assurance to deliver us from our enemies⁸, which are Satan and sin.

1. From Satan, "He hath delivered us from the power of darkness⁹." And, God sends His ministers to instruct, that men "may

¹ Eph. ii. 3; ² Pet. ii. 14. ³ Mat. xxv. 41. ⁴ Eph. i. 5—7; ii. 7, 8. ⁵ Gen. iii. 15.

⁶ Gen. xxii. 17, 18; Gal. iii. 16. ⁷ 2 Cor. i. 20. ⁸ Heb. viii. 10. ⁹ Luke i. 71. ¹⁰ Col. i. 13.

recover themselves out of the snare of the devil¹."

2. From sin, that is, from the condemnation for sin, and the dominion of sin, "For the law of the Spirit of life in Christ Jesus, hath freed me from the law of sin and death²." And the promise is extant, "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more³."

3. A promise He hath made to give us grace and strength to "serve Him in righteousness and holiness all the days of our life⁴." Which though it be not perfect in this life, yet if it be with a perfect, upright, sincere and single heart, He hath promised to accept it⁵. Now this is the present state, which in Christ we have recovered.

3. *Of man's third estate.*

3. The third state of a

Christian is future, and follows upon this state of grace, being the crown of immortality and eternal glory. Of which I shall speak more, when I expound the last article of the Creed.

The seal of those promises made over unto man by this second covenant, is Baptism: to which those have right and title, who are born within the pale of the Church, and at the setting of the seal they have these three privileges, to become,

1. A member of Christ, that is, to be reckoned Christians: for Christ is the Head of the Church, and all Christians the body⁶; of which every one that professeth Christian religion is a part, and is so to be esteemed. But these parts are of two sorts.

1. Either equivocal parts, so taken and reputed by us⁷; such as are a glass eye, or a wooden leg to a man, which are so called, but truly are not

¹ 2 Tim. ii. 26.

² Rom. viii. 2.

³ Heb. viii. 12.

⁴ Luke i. 25.

⁵ 2 Cor. viii. 12.

⁶ Col. i. 18; Eph. i. 22, 23; iv. [15.] 16.

⁷ 1 John ii. 19; Heb. vi. 4-6; Mat. xiii. 24-30, 47-50.

such : and whosoever profess the supernatural verities revealed by Christ, and make use of the holy Sacraments, may in this sense be called the members of Christ : because they are reckoned for parts of His visible body.

2. Or univocal parts, that in name and nature are true believers, which are indeed the true members of Christ, and do belong unto His mystical body, and receive from Him as from their Head, life, sense and motion¹. They are united to Him, live in Him, and are informed by His Spirit. They are washed and regenerated by His blood. And they have His righteousness imputed unto them, by which they are freed from the guilt and punishment of sin. This the Apostle teacheth, " But

of Him ye are in Christ Jesus, who of God is made unto us, wisdom, righteousness, sanctification, redemption²."

And to these last only the two next privileges belong : to be first,

2. A child of God. God is a Father, which being a word of relation, must imply that He hath a son, or sons.

1. One Son only He hath by nature³ : Our Lord and Saviour Jesus Christ, His only-begotten⁴. The very "character and brightness of His person⁵."

2. But other sons He hath by adoption, that through Christ He hath adopted for His children, being bought with His blood, and quickened by His Spirit ; and all those who are true members of His body, are His children in this sense, and have power to call Him " Abba, Father⁶."

¹ John xv. 5 ; 1 Cor. xii. 12, 13 ; Eph. iv. 4 ; Rom. viii. 1 ; Rev. i. 6 ; 1 John i. 7.

² 1 Cor. i. 30. ³ Ps. ii. 7. ⁴ John iii. 16. ⁵ Heb. i. 3. ⁶ Rom. viii. 15 ; Gal. iv. 6.

3. An inheritor of the kingdom of Heaven. This benefit follows upon the former. For this is St. Paul's conclusion, "If we be children, then also heirs, even the heirs of God, and heirs annexed with Christ¹."

Inheritances descend by birth, or are conveyed by gift, or will. The first way we were no heirs, not born to the crown in Heaven. So Christ only, the true natural Son of God, was the heir². But the second way, that is, by gift, and will of God, we come to inherit, and therefore the Apostle saith that we were co-heirs, or heirs annexed.

And this is so peculiar to His children, that no other have any portion in it. Men at large may have large portions of earthly blessings³. But this inheritance is a reserve⁴. It is a gift, "Fear not little flock, it is your Father's will to give you a kingdom⁵."

¹ Rom. viii. 17. ² Heb. i. 2.
³ Mat. v. 45. ⁴ 1 Pet. i. 4. ⁵ Luke xii. 32.

Quest. What did your Godfathers and Godmothers promise for you?

Ans. They did promise and vow three things in my name.

First, That I should forsake the Devil and all his works, the pomps and vanities of the wicked world, and all the sinful lusts of the flesh.

Secondly, That I should believe all the articles of the Christian Faith.

Thirdly, That I should keep God's holy will and commandments, and walk in the same all the days of my life.

Explication.

Three things are here vowed solemnly in the name of the baptized; abrenunciation, faith, obedience.

1. An utter renouncing and forsaking of God's enemies, and that which He hates.

1. The Devil and all his works.

2. The pomps and vanities of the wicked world.

3. All the sinful lusts of

the flesh. The sum is, that in him that is baptized, there be a constant resolution to have no fellowship with the unfruitful works of darkness¹. To this end there is first a profession made,

1. Of Abrenunciation.

That this was required of those who were baptized[H], appears by undeniable testimonies of the ancient Fathers. Neither is it easy to prove that ever Baptism was administered without this abrenunciation: to lead to which, there was an interrogatory proposed, the selfsame which is now proposed at Baptism. To which St. Peter is thought to allude when he saith, that the Baptism which saveth us², is not (as legal purifications were) a cleansing of the flesh from outward impurity, but *ἐκπύρημα*, an interrogative trial of a good conscience towards God[I]. For *ἐκπύρημα* signifies not an answer, but a question,

¹ Eph. v. 11. ² 1 Pet. iii. 21.

and so is always taken in the Scriptures, for here is a mutual stipulation, of God to save us: of us again, sincerely and conscionably to serve Him, and lead a new life[K].

Use. Hence then we are to learn,

1. Where a Christian is to begin, at abrenunciation, and to say, *expuo flatum immundum*[L]: or in Basil's language ἀποστρέω, 'I spit out and defy the evil spirit.' "To deny ungodliness and worldly lusts³," "to cease from evil⁴," and "make no provision for the flesh⁵," which in one word is, mortification.

2. That if this be not done, we are *fœdifragi*, our vow in Baptism is broken. Whereas God hath commanded, "Thou shalt perform thy vows unto the Lord⁶." If we perform our promise made in Baptism, we are true Christians, not else⁷.

3. For the performance of

³ Tit. ii. 12. ⁴ Isa. i. 16. ⁵ Rom. xiii. 14. ⁶ Mat. v. 33. ⁷ Greg.

this vow, because man's nature is slippery, and apt to start aside like a broken bow¹, the wisdom of the Church took sureties of the baptized.

2. *Of Faith.*

To believe all the articles of the Christian Faith.

The next thing which a Christian vows, is to believe: where three things are vowed.

1. The habit of faith. To believe.

2. The settling that faith upon a right object. The articles of the Christian Faith.

3. That this faith be entire. To believe all the articles.

1. *Of the habit of Faith.*

Faith is sometimes taken for an outward hypocritical profession of religion, or a bare persuasion of the truth of it. We usually call it an historical faith, which may be in the Devil. Of this St. James speaks, "Thou believest that there is one God,

thou doest well: the devils also believe and tremble²."

But in this place it implies far more, viz.

1. *Notitiam*, a knowledge of God's will in general, and in particular of the articles proposed in the Creed.

2. *Assensum*, a firm assent to the truth of God's revelations grounded upon the authority of the revealer.

3. *Fiduciam* or *adherentiam*. A trust and confidence, or full persuasion that thereby we shall obtain salvation. And this is called a justifying faith.

This is a gift of God, and is wrought inwardly by His Holy Spirit, and outwardly by the revelation of His word³.

The subject in which this faith is, is the heart⁴, which comprehends the understanding, the will, and the affections; which being regenerated in every true believer,

1. The understanding is enlightened with all saving knowledge⁵.

² Jas. ii. 19 ³ Eph. ii. 8; Rom. xii. 8; John xx. 31; Rom. x. 14.
⁴ Acts viii. 37; Rom. x. 10. ⁵ Col. i. 9.

¹ Ps. lxxviii. 57

2. The will is inclined to assent to, and receive what we know¹.

And the affections bent to love it².

Which three when they meet in any Christian soul, then the man is said to believe, and to be endued with the habit of faith.

This faith is a quality, and as all other qualities, it admits of degrees. So that in respect of the subject, or persons in whom it is, it is more or less: for there is a strong faith and a weak faith.

1. A strong faith there is, that lays hold on the object without wavering; such as was in Abraham: "He staggered not at the promise of God through unbelief, but was strong in faith³." Such was in the woman of Canaan, "O woman, great is thy faith⁴." And happy are they upon whom God bestows these gifts: for this "faith is" the comfortable "substance of things hoped for, the evidence of things not seen⁵,"

ὁπώρασις, ἐλεγχος. For to what we hope for and yet enjoy not, faith gives a being and subsistence: and what things are so far out of our reach that they are invisible, unreasonable, impossible to the sense and understanding, yet faith is the evidence. It makes us as clearly discern them, and understand them, and as assuredly believe them, as if for them we had the greatest evidence in the world. But this strong faith is in few.

2. There is then a weak faith, or a lower degree of faith, which weakness lies sometimes in the apprehension of the object when a man knows not all that he should know. Sometimes again in the subject, when a man cannot apply unto himself the promises without wavering and doubting. This our Saviour likens to a grain of mustard-seed⁶. This was in the disciples, "O thou of little faith⁷:" and they beg an increase of it, "Lord, increase our faith⁸."

¹ Phil. ii. 13. ² Cant. ii. 5. ³ Rom. iv. 20. ⁴ Mat. xv. 28. ⁵ Heb. xi. 1.

⁶ Mat. xvii. 20. ⁷ Mat. xiv. 31. ⁸ Luke xvii. 5.

And yet this little faith is of the same nature with the other : and though it have not the same comfort, yet it may do the same work, justify, and make happy, because to this our Saviour hath made the promise, "Blessed are they which hunger and thirst after righteousness, for they shall be satisfied¹." And again it is written of Him, "A bruised reed shall He not break, and smoking flax He will not quench²." That is, He will not quench, and put out, rather He will cherish, keep in, and increase the least sparkles of faith and hope.

Now whether this Faith be true or no, is thus discerned.

1. By an earnest, serious and constant desire, proceeding from a contrite heart, not so much of salvation, as of reconciliation, or to be at peace with God through Christ; they hunger after righteousness³.

Whence the act of the Patriarchs' faith is commended for this, ἀσπασάμενοι, they kissed, saluted, or embraced the promises⁴; and the promise made to them, was of the woman's seed⁵, which was Christ, who was to reconcile all things in heaven and in earth.

2. By the influence it hath upon our lives, conforming the whole man to the discipline of Jesus Christ, which the Apostle calls, "the obedience of faith⁶." For there is a dead faith⁷ which is separated from an holy life, and this justifies no man : and there is a living faith, which works by love⁸, or faith keeping the commandments of God, which alone is powerful to salvation. Now with this faith it is that a Christian vows in his Baptism to believe.

2. The object. I believe the articles of the Christian Faith.

There is no attainment of salvation, but through the

¹ Mat. v. 6.

² Mat. xii. 20.

³ Mat. v. 6.

⁴ Heb. xi. 13. ⁵ Col. i. 20. ⁶ Rom. xvi. 26. ⁷ Jas. ii. 17—20. ⁸ Gal. v. 6.

only-begotten Son of God¹; nor by Him in an ordinary way, but by faith. And that we might know what to believe, the Church hath delivered unto us a brief of our faith. Thereupon it follows that the articles thereof are necessary principles for all men in Baptism to subscribe to, whom the Church then receives into Christ's school[M]. These are the principles of our religion: and as all other principles in other arts are taken for granted, so must these upon God's revelation. We are to embrace them, to hold them for undoubted truths, reverently to admire them, neither to argue nor to dispute them, but to give unto them that assent, which the oracles of God require².

Other confessions, as that of Nice, and Athanasius, &c. are received of the Church, not as new creeds, but rather as expositions of this old. They add nothing to it, but explain some articles,

¹ Acts iv. 12; Mat. xvi. 16.
² 1 Tim. i. 3, 4

that either were depraved or else ill understood by some heretics².

These articles in a strict sense are the object of our faith, or that which we are to believe. And the whole is usually called *Symbolum Apostolicum*, the Apostles' Creed.

Apostolicum.

1. Either for that the Apostles were the authors of it; being composed by themselves after they had received the Holy Ghost, and before they departed from Jerusalem to preach the Gospel to all nations[N]. Sands in his Travels, p. 185, [edit. 7. p. 154,] from the tradition of the Christians there, makes mention of the house in which the Apostles held the first council, and composed the Creed.

2. Or else because it is an abridgment of the Gospel, and of the Apostles' doctrine, which was collected out of their writings taught by them to the Church, and

² Thom. ii. 2. q. 1. art. 9.

the Church hath delivered through all ages[O].

And it consists of twelve articles and joints, and the learned[P] have assigned one to every one of the Apostles: so much Ruffin or Cyprian intimates in the fore-cited place: and Aretius moved by the tradition so reckons them.

Howsoever it was, this is certain, that there ever was in the Church a set form of faith, and this self-same, for aught any man can prove to the contrary. That they had a rule, is evident: first by the testimony of Irenæus, lib. i. cap. 3. For having in the second cap. delivered almost verbatim the Apostles' Creed[Q], in the end of the third he adds, *Una et eadem fides est, neque is, qui multum de ea dicere potest, plus quam oportet dicit: neque, qui parum, ipsam imminuit.* And Tertullian, de Vel. Virg. cap. 1. *Regula fidei una omnino est, sola immobilis et irreformabilis*, which he there repeats[R], and in de Præscript. cap. 13, repeats

it again, but with a paraphrase, being the greatest part of the Apostles' Creed[S], by which he would prove all heretics to be innovators. Yea, and before them both Ignatius, Ep. 2. ad Trall. et Ep. 3. ad Magnes., delivers and expounds particularly these very articles of the Creed, that concern our Saviour's nature, person, and office[T]. Which I believe they could not or would not, *uno ore*, with one mouth have done, had not there been this one rule constant in the Church to have done it by.

Neither are these texts following in vain alleged to prove that it was so, "Hold fast the form of sound words¹," *ὑποτάξαι*, as it were an example delineated and set before him, which in the following verse he calls *παρακαταθήκην*, *depositum*, a rule deposited, and left in his hand. And again, *ὑπηκούσατε εἰς τὸν παρεδόθη τύπον διδασχῆς*². Observe that the Apostle calls it *τύπον*, which the Greek

¹ 2 Tim. i. 13. ² Rom. vi. 17.

Scholiast glosses *ἄρον καὶ κανόνα*, the bound and rule, and saith that it was delivered¹. But more plainly, "If any man prophesy let him do it²," *κατ' ἀναλογίαν πίστεως*. The word signifies rather *rationem, convenientiam, congruentiam*. There is a proportion, and such an analogy as relates to somewhat that is certain and drawn into a rule[U]. The meaning then of the Apostle is, that he that prophesies must either teach according to the Scripture, which is the rule of faith, or according to the Apostles' Creed, which is the brief of that rule; and why he may not allude to this last, I see not.

Now the reason why the Apostles delivered the Christian faith in this short sum, is thought to be this, a command they received to preach the Gospel, over all the world; to which purpose they were to disperse themselves; that therefore they, and those they taught and sent, might agree in and constantly teach one

and the same doctrine, before their dispersion they agreed upon this form as a rule, and a square to examine all doctrines by, and a means to suppress all schisms and heresies[X].

Symbolum.

And it is called *symbolum* from *συμβάλλεσθαι*, that signifies to put together, and to cast in money to make up a sum, or reckoning[Y]. Hence the word *symbolum* signifies a shot, a badge, a collation, or the word given to the soldiers in war.

1. A shot, or collation, because every particular Apostle did cast in, and collate his article to make up this sum, at least the whole doth arise out of their common writings³.

2. Or else because this should be *nota, tessera, indicium*, a badge, a word. For as a soldier is known in the field by the word, to what side he doth belong; so those who maintained the truth of the Gospel, and had obliged themselves, as it

¹ Œcumen. in loc. ² Rom. xii. 6.

³ Euseb. Emiss. Hom. 1. de Symb.

were *sacramento militari*, to fight under Christ's banner, and to maintain the truth, should be known from all believers, and misbelievers; so that if any false brother should creep in, *interrogatus symbolum, prodatur se an sit hostis, vel socius*: being asked his creed, upon the account given, he should shew himself whether he was a friend or an enemy[Z].

3. *All the articles of the Christian Faith.*

ALL] It lies not then in a man's power, which articles he will choose to believe, and which to disbelieve. For a man professeth in his Baptism to believe all.

This Athanasius hath thus expressed. 'Whosoever will be saved, before all things, it is necessary that he hold the Catholic faith: which faith, except a man keeps whole and entire, without doubt he shall perish everlastingly.'

1. Then a man may not be a heretic in disbelieving any article here set down, in

which all heretical sects are faulty.

2 Nor he may not impose any new articles, as necessarily to be believed, which is the heavy yoke of Rome. All these are to be believed, and these only; the rest are more than need.

3. *Of Obedience.*

That I should keep God's holy will and commandments, and walk in the same all the days of my life.

The third thing promised in our Baptism is Obedience¹, which, if right,

1. God's will and commandments must be the rule.

2. We must walk in the same.

3. It must be all the days of our life.

1. In obedience, *deterius subjiciatur meliori*. Our reason, which is often but an ill counsellor, must submit and yield to a higher and better guide. Our actions must conform to the Divine will and wisdom, which is

¹ Ps. cxix. 105; Eph. v. 2; Luke i. 75.

the original of all sanctity and goodness. Neither is it enough that we conform in the external execution, for besides the act done, our heart must be made a holocaust, and choose the duty because God commands it.

2. This His will must be our walk, for we are to walk in the same.

1. That we err not.

2. That we stand not still.

3. This must be our continual walk: "Serve we must in righteousness and holiness all the days of our life¹."

Our obedience then must have these three conditions; it must be,

1. *Recta*, well regulated by His will².

2. *Operosa et moliens aliquid*, not lazy obedience, but doing, stirring, and walking³.

3. Constant, all our days⁴. A good man is well compared to a cube, or die, that hath all sides square, being

fast settled, and not like a reed shaken with every wind [A].

Quest. Dost thou think that thou art bound to believe and do as thy godfathers and godmothers have promised for thee?

Ans. Yes, verily; and by God's help so I will, &c.

This answer consists of many particulars.

1. An ingenuous confession of the obligation, 'Yes, verily.'

2. A profession of faith and obedience, yet with a necessary caution, by God's help, 'By God's help so I will.'

3. A hearty rendition of thanks. 'I heartily thank my heavenly Father.'

4. The motive to this thankfulness, 'because He hath called me to this state of salvation through Jesus Christ our Saviour.'

5. A petition for grace and perseverance in our Christian profession.

1. And I pray to God to give me His grace.

2. That I may continue

¹ Luke i. 75. ² Rom. xii. 2. ³ Mat. vii. 21; Jas i. 22. ⁴ Luke i. 75; Mark xiii. 13.

in the same to my life's end.

Thus far of the preface to the Catechism.

Now follows the body of the book, in which are contained four things, according to the four main duties required of a Christian.

1. Faith. 2. Obedience.

3. Prayer.

4. The receiving of the Sacraments.

Which being his main duties, and no man being able to do any duty rightly and certainly, without a rule to direct him; that a Christian should not want a rule for his direction in every one of these duties, it pleased the Church to set him a rule, by which he is to try every one of these.

1. The rule of his faith, is the Creed.

2. The rule for his obedience, the Decalogue.

3. The rule for his prayers, the Pater Noster, or Lord's Prayer.

4. The rule for the Sacraments, the doctrine here delivered.

The intent then of this Catechism is to deliver these rules, and to explain them easily and briefly, that no person pretend ignorance, or be to seek what to believe, or what to do in the matter of religion.

1. *Of the Creed, or rule of faith.*

Catech. Rehearse the articles of thy belief.

Ans. I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, &c.

The first duty required of a Christian is, that he believe. For it is not possible that he should obey the commandments of God, or pray unto Him, or expect the performance of any promise from Him, or desire by the Sacraments to have them sealed to him, except he hath faith, trust, affiance, and confidence in God. Whence the Apostle saith, "Without faith it is impossible to please God, for he that comes to God must believe that He is, and that He is a rewarder of

them that diligently seek Him¹." As then in religion, we must begin with faith, so doth the Catechism with the rule of faith; sets that first down, and then briefly explains it².

But here it must not be passed over with silence, that both the catechizer and the catechized turn the words into works, and make every article practical. That is, that the knowledge thereof float not in the brain, or the words slide not only from the tongue, but that they sink down into, and warm the heart,

and render it apt and ready to the practice of some duty. More plainly, that we know not only what the words signify, but to do somewhat that is agreeable to our belief.

Of the parts of the Creed.

Some make three, some four parts of the Creed³: the matter is not great, for it comes to the same purpose. Both being done *docendi causâ*, for the ease of the teacher and the scholar.

But the whole twelve articles may be reduced to these two heads.

1. The first being concerning God.

2. The second of the Church.

It handleth	{	of God	{	1. In general, 'I believe in God.'
		2. In special of		1. God the Father. 2. God the Son. 3. God the Holy Ghost.
		of the Church, 'I believe the Catholic Church.'		

Three Persons there are in the Holy Trinity, and these have their distinct actions, which yet are so terminated in each one, that the other are not excluded,

but rather included: for, *Opera Trinitatis ad extra sunt indivisa*. The works of the Trinity to all outward acts, are not divided.

1. The first act is Creation, and that is attributed

¹ Heb. xi. 6. ² Mat. vii. 21;
Rom. ii. 13; Jas. i. 22; John xiii. 17.

³ Zanch. de Symb. Apost.!

to the Father in the first article. We thus expound it in the Catechism, 'I believe in God the Father, who hath made me and all the world,' or as it is in the Nicene Creed, 'all things visible and invisible.'

2. The second act is Redemption, and that is attributed to God the Son, in the six following articles, which describe unto us the Person and the Office of this our Redeemer.

1. His Person, *θεοῦ υἱος*, God and Man. 1. God, for He was His only Son. 2. Man, being incarnate, conceived of the Holy Ghost, born of the Virgin Mary.

2. His Office in general, to be a Saviour, Jesus, and Christ, anointed to that end, a King, a Priest, a Prophet. To His priestly office the articles that concern His Passion do peculiarly belong; because He offered Himself that He might be a propitiatory Sacrifice for the sin of the whole world¹.

¹ Isa. liii. 10; Heb. vii. 27; ii. 9, 17; Rev. i. 18.

To His kingly and prophetic the four last, for He overcame hell as a king, and rose as a king, and ascended in triumph as a king, and sits on the right hand of God as a king, and shall judge the world as a king. And "when He was ascended up on high, He gave gifts unto men²," or endued men with gifts, "some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body" of the Church, which is the prophet's office. In these six articles then is taught us in brief the history and mystery of our Redemption; which the Catechism hath thus explained: "I believe in God the Son, who hath redeemed me and all mankind."

3. The third act is Sanctification³, and that is attributed to the Holy Ghost in the Nicene Creed, and in the Catechism in these

² Eph. iv. [8.] 11, 12.
³ Rom. viii. 10, 11.

words, 'And I believe in the Holy Ghost, who sanctifieth me and all the elect people of God.'

These elect people of God are in the Creed called the Holy Catholic Church, in

which there is the Communion of Saints, collected by His Spirit, sanctified by His Spirit. And about the benefits conferred on them the remainder of the Creed is spent. Which benefits are,

1. In this life, 'Remission of sins,'
2. After this life, { 'Resurrection of the body,
Life everlasting.'

This is in general, the summary contents of our Creed, and by it we may be put in mind,

1. To try our faith, "Examine yourselves, whether you be in the faith¹."

2. Then upon trial to make it our cognizance and note of distinction from all hypocrites and enemies to Christ.

3. By perceiving the weakness of our faith, to beg an increase of it, as did the disciples².

4. To remember that we vowed to believe all this in Baptism.

5. That this in all temptations and pressures must be our shield³.

6. Lastly, it should put us in mind to be thankful unto God for our creation, redemption, sanctification, and reception into the Church, by which we come to be partakers of the following benefits, viz. remission of sins, and resurrection to everlasting life.

Now follows the Exposition of every article.

Quest. Which is the first article of the Creed?

Ans. I believe in God the Father Almighty, Maker of heaven and earth.

The explication.

In this article we are to consider,

1. The act, I believe, *Credo*, which gives name to the Creed.

¹ John xi. 15—27; 2 Cor. xiii. 5; Luke viii. 13.

² Luke xvii. 5.

³ Eph. vi. 16; Mat. xv. 21—28.

2. The object of our faith, God. 'I believe in God.'

3. The description of God, as it relates to the first Person.

1. A Father.

2. Almighty.

3. Maker of heaven and earth.

1. *Of the act, I believe.*

1. *Credo.* I believe. The person I, brings the faith home, and makes it particular, and thus the phrase runs in all the other articles, putting us in mind, that it is our own faith (when we are of age to profess it) which will be beneficial to us, and not the faith of any other person. "Abraham believed God, and that was counted to him for righteousness¹." To him in a restrained sense.

The belief here, is not a bare confession, an opinion, or an assent. The phrase imports more, for it is not *Credo Deo*, I believe God, though it requires that also, a man being bound to be-

lieve, that whatever command God hath given must be obeyed, whatever judgment He hath threatened shall be inflicted, whatsoever promise He hath made shall be performed. But as I said, the phrase imports more, because *Credo in Deum*, is, as if I said, I put my whole trust, hope, and confidence in Him; I rely upon Him: I embrace Him for my God, and I adhere to Him. "Art not Thou from everlasting, O Lord my God, mine Holy One?"

2. *The object, God.*

By this word is signified to us the essence of the Deity, who is called Jehovah, "I am²." For whereas all other things are subject to change, we can say of them, they are not what they have been, or shall not be what they are: He evermore is the same, and His years shall not fail. This word then intimates unto us, that He is of a nature,

1. Eternal⁴.

² Hab. i. 12.

³ Exod. iii. 14.

⁴ Rom. i. 20; 1 Tim. i. 17; Heb. i. 11, 12.

¹ Rom. iv. 3; Gen. xv. 6.

2. Immortal, or the living God.

3. Immutable: having a being in and from Himself, which is the original and beginning of all being¹.

Hence then we are to believe,

1. That there is a God.

Besides Scripture, reason doth sufficiently prove it, and to this the Apostle appeals².

2. That this God is but One: the Scriptures declare this expressly, "Hear, O Israel, the Lord our God is one Lord³." "There is no other God but one⁴." And reason concludes it also, because there can be but one infinite, independent, and omnipotent cause.

3. That yet in this unity of the Godhead, there is a Trinity of Persons, the Father, Son, and Holy Ghost. "There be Three that bear witness in heaven; the Father,

the Word, and the Holy Ghost⁵." "Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost⁶." And he that doubts let him go to Jordan.

Quest. How are these Persons distinguished?

Ans. Not in the essence of the Godhead, for their essence is one and the same. "These Three are One⁷." Nor yet in their dignity and attributes: all being co-equal, co-essential, co-eternal; all uncreate, incomprehensible, almighty.

The distinction then is, that under this notion of a Person, this one God is made known to us.

1. The First Person under the notion of the Father.

2. The Second Person under the notion of the Son.

3. The Third under the notion of the Holy Ghost.

¹ Acts xvii. 28. ² Rom. i. 19, 20; Acts xiv. 15; xvii. 24—29. ³ Deut. vi. 4. ⁴ 1 Cor. viii. 4.

⁵ 1 John v. 7. ⁶ Mat. xxviii. 19; Gal. iv. 6; Mat. iii. 16, 17. ⁷ 1 John v. 7.

Then again they are distinguished by their internal properties.

1. Ἀγεννησία. Not begotten belongs to the Father. He is of none.

2. Γέννησις. Begotten belongs to the Son¹.

3. Ἐκπόρευσις. Proceeding belongs to the Holy Ghost, for He is the Spirit of God, and the Spirit of Christ².

They are distinguished by their manner of working outwardly ; for,

1. The Father creates³.

2. The Son redeems⁴.

3. The Holy Ghost illuminates and sanctifies⁵.

These things all the Persons work equally and inseparably in respect of the cause and effect : for what one doth, all do. Yet in congruity we attribute a distinct act in respect of the order and object.

In a word, this is a mystery revealed by God, therefore to be believed by us, and not curiously searched, to be adored, rather than to

be explored. To search is rashness ; to believe, is piety ; to know is life [B]. An object for our faith, not for our reason, the reason of our belief in this being God's revelation. So that he that will be curious and inquisitive about it, must remember what is written, *Qui scrutator est majestatis opprimitur a gloriâ*⁶. "It is not good to eat much honey ; for men to search their own glory, is not glory."

3. *Father. I believe in God the Father.*

Father is His first attribute. And He is the Father of Christ by nature, of His elect by adoption, of all men and all things, by creation⁷. As in a family, we call him *Pater-familias*, the father, from whom the whole family is derived, and by whose counsel and command the whole house is ordered and governed : so also in this great house of the universe, we call God the Father, because it pro-

¹ Ps. ii. 7. ² 1 Cor. ii. 12 ; Rom. viii. 9.

³ Gen. i. 1 ; Mal. ii. 10.

⁴ Gal. iii. 13 ; iv. 5. ⁵ 2 Pet. i. 21 ; [1 Cor. vi. 11.]

⁶ Prov. xxv. 27. [Vulg.] ⁷ Rom. xv. 6 ; Heb. i. 2 ; John xx. 17 ; Jer. xxxi. 9.

ceeds from Him, as the first author and fountain, and is yet ordered and governed by Him, as the great supervisor and provider. "Is not He thy Father that hath bought thee? hath He not made thee, and established thee?" Under this term is taught us His mercy, goodness, and providence.

4. *Almighty, παντοκράτωρ.*

His next attribute is Almighty, which in the Greek is *παντοκράτωρ*, a word, that signifies not only power, but right of dominion, so that by it we learn two things.

1. His unlimited power or omnipotency; that He is able to do what He will, and more than He will too. A Father we have that is able to defend us from our enemies, and in that respect far superior to our earthly parents, that would defend their children, but cannot. If He will, He can.

2. That this His power is not violent, or like that of

a tyrant, but fatherly, and of right belonging to Him². He is absolute Lord of heaven and earth, and hath given this power to His Son³.

And this term is chosen, and set in the head of the Creed, because the things that follow, are most of them so transcendent, and so far pass our capacity and belief, that if at any time there should be in us an evil heart of unbelief, so that we stagger in the promises, we might have an eye to this word Almighty, and remember that He is an omnipotent Father, a powerful Lord and King, and can do what He will in heaven and earth. This was the foundation of our father Abraham's faith, "He staggered not in the promises, but remembered that He was able⁴." And the Apostle assures the Jews of their restitution upon this ground, if they abide not in their unbelief, they shall be grafted in: "for God is able to graft them in again⁵."

¹ Deut. xxxii. 6; Mat. v. 48; Rom. viii. 15.

² [2 Cor. vi. 18;] ³ Mat. xxviii. 18.
⁴ Rom. iv. [20.] 21. ⁵ Rom. xi. 23, 25.

5. *Maker of heaven and earth.*

. This is God's third attribute.

1. *Maker.* Creator it is in the original, and that signifies that He made the world of nothing, or of no former pre-existent matter. For *Creatio* is *ex nihilo*.

By heaven and earth¹ we are to understand themselves, and all creatures contained in them, angels, stars, elements, mixed bodies of all sorts, plants, birds, beasts, fishes, men, with all the natural properties and faculties with which they are and were then empowered in the first six days' creation.

2. Because to make is to little purpose, except the maker shall keep up what he hath made, therefore God also is said to be the Maker of heaven and earth, because as He framed them by His power, so He provides for them out of His goodness, preserves them in their essence and existence, out of His all-sufficiency, and or-

ders and governs out of His wisdom, all things in heaven and earth².

1. The creation then sets forth His power.
2. His providence sets forth His love and goodness.
3. His conservation of all things in this constant course, His all-sufficiency.
4. His ordering, guiding, disposing, and governing of the whole, His great and unspeakable wisdom.

The practical part of this Article.

The influence that this article may have upon our lives and practice, is in a word all the duties of the first commandment; for from hence will flow very kindly our faith, our hope, our love, our fear, our confidence, our honour, our worship, our prayer, our praise, and thanksgiving, which I thus illustrate, by applying the several duties to the es-

¹ Gen. i. 1.

² Acts xvii. 28; Mat. vi. 26; x. 29—31.

sence of God, and His attributes[O].

1. He is God, and that is the ground of our faith. For "God cannot lie¹," saith Balaam. As He is *verus Deus*, true God, so He is *verax Deus*, a God of truth: and this His truth and veracity is the reason we believe what He hath spoken.

2. This God is Jehovah, I am. Our being, then, we must know we have from Him, "In Him we live, move, and have our being²," τοῦ γένος ἐσμέν.

3. His Deity is the ground of our adoration, worship, prayer. "O come let us worship, and fall down, and kneel before the Lord our Maker, for He is the Lord our God³."

4. This God is our Father: we must then be dutiful children, fear, love, reverence, honour Him: honour thy father and mother. "If I be a Father, where is My honour⁴?"

5. He is Almighty, therefore we are to trust, to rely

upon Him, to hope in Him. For "with God nothing is impossible⁵."

6. This Almighty is παντοκράτωρ⁶, He hath absolute paternal regal power. Therefore we must submit unto Him, obey Him, be content to be ruled by Him; for "rebellion is as the sin of witchcraft⁷." "Let every soul be subject to the higher power⁸."

7. He is the Maker of heaven and earth, by which, as I said, is set forth His power, His all-sufficiency, His goodness, His wisdom, His providence.

1. His all-sufficiency bids us rely upon His promises⁹ for what is fit or necessary for us, and not to distract ourselves with care.

2. Lastly, His goodness, wisdom, providence, &c. is the ground of all our prayers, petitions, praise and thanksgiving we send up to Him. "Thou

¹ Numb. xxiii. 19.
28. ² Ps. xcv. 6.

³ Acts xvii.
⁴ Mal. i. 6.

⁵ Mat. xix. 26; iii. 9; Mark x. 27.
⁶ 2 Cor. vi. 18. ⁷ 1 Sam. xv. 23.
⁸ Rom. xiii. 1. ⁹ Gen. xvii. 1;
Mat. vi. 25, to the end.

Lord art worthy to receive glory, and honour, and power, for Thou hast created all things, and for Thy pleasure they are and were created!"

Of the second part of the Creed which concerns Christ, or man's redemption by Christ.

From God we have our being, from Christ our well-being: from God by creation, from Christ by redemption: and better it had been for us, not to have been, than not to have been redeemed. Of which mercy, that we might take a particular view, in the six following articles of our Creed, is set before us the Person of the Redeemer, and how

He redeemed us. The articles are these.

1. And (I believe) in Jesus Christ His only Son our Lord.

2. Who was conceived by the Holy Ghost, born of the Virgin Mary.

3. He suffered under Pontius Pilate, was crucified, dead and buried.

4. He descended into hell,
the third day He rose again
from the dead.

5. He ascended into Heaven, and sitteth on the right hand of God, &c.

6. From thence He shall come to judge the quick and the dead.

All these articles are thus summed up in the Catechism, 'that Jesus Christ redeemed me and all mankind.' More particularly we are to consider in them.

I. The description of the Person of the Redeemer, whose Person and Office is set forth under four names.

1. Jesus. 2. Christ. 3. His only Son. 4. Our Lord.

II. What He did for man's } that He was { humbled.
redemption, } exalted.

1. Humbled He was | which we have here two
in His incarnation, of | principles: first, the Holy

¹ Rev. iv. 11.

Ghost; secondly, the Virgin Mary.

1. His conception from the Holy Ghost; conceived by the Holy Ghost.

2. His birth and nativity from the Virgin Mary; born of the Virgin Mary.

Humbled He was in His

1. Passion; He suffered under Pontius Pilate.

2. Crucifixion; being crucified and nailed to the Cross.

3. Death; for He died on the Cross, He was dead.

4. Burial; to the grave He descended, was buried for us.

To which His burial, some refer the following words: 'He descended into hell;' others make it the first step of His honour, conquest, and triumph.

2. But He that was thus

far humbled, was again exalted¹, because "He humbled Himself to death, even to the death of the Cross; therefore hath God exalted Him, and given Him a Name above every Name²," &c. And this His exaltation is expressed in the following articles.

1. His resurrection³; He rose again the third day.

2. His ascension⁴; He ascended into heaven.

3. His glorification⁵; He sits on the right hand of God.

4. His return in glory⁶; He shall come to judge the quick and the dead.

This is the sum of that part of the Creed, that belongs to our Saviour and Redeemer Jesus Christ. I shall now more fully explain every particular article.

1. *The first Article concerning Christ, viz. And in Jesus Christ His only Son our Lord.*

In Christ we are { 1. His Person, consisting of two natures.
to consider . { 2. His Offices.

¹ Pa. cx. 7. *Claritas humilitatis præmium.* ² Phil. ii. 8, 9; Isa. liii. 12.
³ Mat. xxviii. ⁴ Acts i. [9.] ⁵ Heb. i. 13; Pa. cx. 1. ⁶ Acts xvii. 31; John v. 22.

1. *Of the Person of Christ.*

In the Person of Christ there was an union of two Natures¹, the divine and human; the divine, for He was His only Son; the human, for He was Christ, that is, Anointed. "The Word was made flesh²," and His name "Immanuel, God with us³."

And this assumption of the humanity, and joining of it with the Deity, made Him a fit Person to be our Mediator and Redeemer.

1. The divine nature was necessary, that so His satisfaction might be of an infinite merit⁴, and proportionable to our offence. God redeemed the Church with His blood.

2. The human nature was necessary; that He might perform perfect obedience to the law, and die for our sins, which the Godhead could not: God redeemed indeed⁵, but it was with blood, and then He must be

man, for God had no blood to shed.

2. *Of Christ's Office*

His office in general is to save: to that end He came into the world⁶, and to that end He took the name,

Jesus.

Jesus is a Hebrew name, and it signifies a Saviour; "Thou shalt call His name Jesus, for He shall save His people from their sins⁷."

To save and redeem from sin, implies three things.

1. To obtain pardon for sin, both from guilt and punishment, and reconciling sinners to God⁸; and thus Jesus was a Saviour, for He obtained our pardon, freed us from the wrath of God, and reconciled man to God.

2. To deliver from the slavery and dominion of sin, and to give power to repent for it, and to mortify it⁹; and thus also He saves His people from their sins,

¹ Rom. ix. 5; John i. 49. ² John i. 14. ³ Mat. i. 23. ⁴ Heb. ix. 14. ⁵ Gal. iv. 4, 6.

⁶ 1 Tim. i. 15; Luke ii. 11. ⁷ Mat. i. 21; Tit. ii. 14. ⁸ 2 Cor. v. 19; Rom. v. 10, 11; 1 Thea. i. 10; Acts x. 43. ⁹ Col. iii. 5; Rom. vi. 6, 6; viii. 2; 2 Cor. vii. 1; Gal. ii. 20.

because in all His people, by the power of His Spirit, He so weakens and mortifies sin, that it shall not reign in their mortal bodies.

3. To perfect salvation, and save in another world: and thus also He saves His people, His purpose being to bring them to salvation after this life¹.

The practical part, or that influence, which this salvation purchased by Jesus, ought to have upon us.

1. It is proper to stir us up to be affectionate and grateful to this our Saviour², that being the only Son of God, would yet take our nature upon Him that He might be our Jesus.

2. It should beget in us a just hatred of sin, that brought God from heaven to expiate, and die for it.

3. It is most proper to enforce repentance, and amendment of life, this being the end of Christ's death to redeem us from all ini-

quity, and to purify to Himself a peculiar people, zealous of good works³.

Christ.

The next title that is given our Saviour, is Christ⁴, which in the Hebrew is Messiah, signifying Anointed, and it intimates the three offices, to which men were admitted by the ceremony of anointing. The king, the priest, the prophet, were anointed among the Jews. That then our Saviour was *Christus*, that is, *Unctus*, Anointed, shews that He was to be all these, a King, a Priest, and a Prophet to His people.

But here observe, that this unction was not performed with material oil, but by the Holy Ghost⁵, and with this oil of gladness, as it is called, He was anointed above His fellows⁶, both *extensive* and *intensive*.

1. First, *extensive*, because the three offices met in His Person, which were never conjoined in any other.

¹ Eph. i. 3; John iii. 36; 2 Pet. i. 8, 11; 1 Pet. i. 4. ² Luke i. 46, 68; ii. 18.

³ Tit. ii. 14. ⁴ Pa. ii. 6. [marg.]; ex. 4; Deut. xviii. 15, 18; Acta iii. 22. ⁵ Luke iv. 18. ⁶ Hab. i. 9; Pa. xiv. 7.

Aaron was an anointed priest, Saul an anointed king, Elisha an anointed prophet, Melchisedech king and priest, David king and prophet, but none but He all these, King, Priest, and Prophet[D].

2. *Intensive*, that is, in the intensest, and highest degree, that possibly this unction might be had, and faculty to use it to all effects and purposes, to which grace doth or can extend: and thus Christ, and Christ alone, did partake of this unction or gifts of the Holy Ghost. For "to every one of us is given grace according to the measure of the gift of Christ¹:" from Him we "receive grace for grace²." But He was "full of grace and truth³," "and in Him dwelt all the fulness of the Godhead bodily⁴." Because in His person there was the grace of union, therefore was in it the grace of unction.

The condition of man without Christ, is very la-

mentable, and this ariseth from 1. ignorance, 2. disorder, 3. guilt. But by the offices of Christ, there ariseth an antidote for these three.

1. His prophetic office is able to dispel our ignorance: for as a Prophet He doth illuminate and teach us knowledge⁵.

2. His regal office is of power to remove all disorder: as a King He can set all right, and keep all right⁶.

3. His Priesthood was ordained to remove our guilt. For it was the priest's duty to intercede, to make an atonement for, and to reconcile God and the people⁷.

Of each of these a little more.

1. *Of Christ's Prophetic Office.*

The prophet's office was, and is, to teach and open to man the will of God. And this office Christ did, and

¹ Eph. iv. 7. ² [John i. 16.]
³ John i. 14. ⁴ Col. i. 19; ii. 9.

⁵ Heb. iii. 1; Mal. iii. 1; 1 Cor. i. 24; Col. ii. 3. ⁶ Ps. ii. 6; Dan. ii. 44; Luke i. 83. ⁷ Col. i. 20, 22; 2 Cor. v. 16; Num. xvi. 46; Jas. v. 14, 16; Heb. vii. 25.

doth yet perform unto His Church, perfectly revealing what is the will of God about our salvation. Whence He is called the Prophet¹. The Apostle of our profession². "The Angel of the covenant³." "The wisdom of God⁴." "And the treasury of all wisdom and knowledge⁵." Now this He hath done three ways.

1. By the promulgation of the Gospel⁶.

2. By His interpretation of the law, in His sermon upon the mount⁷.

3. By sending apostles, prophets, evangelists, doctors, teachers⁸.

Our duties to this Office are,

1. Faith to believe what He hath taught⁹.

2. Obedience to His sermon, and the whole word of God: subduing proud reason to the doctrine of Christ¹⁰.

3. To have all His minis-

ters in great regard for their work's sake¹¹.

2. Of Christ's Kingly Office.

The kingdom of Christ is, [that] by which He dispenseth and orders all things with authority and power¹², which belong to man's salvation. And this His power, as a King, He shews,

1. By erecting and setting up His throne in the hearts of His people¹³, giving them grace to destroy and subdue every rebellious lust, and habit of sin, that it never reign there.

2. By subduing Satan, and shortening his power¹⁴. "I saw Satan fall from Heaven¹⁵."

3. By conquering death itself, "the last enemy to be destroyed¹⁶."

4. By erecting a universal power¹⁷. 1. In respect of all ages. 2. Over all men. 3. Over all creatures.

¹ Deut. xviii. 15. ² Heb. iii. 1. ³ Mal. iii. 1. ⁴ 1 Cor. i. 24. ⁵ Col. ii. 3. ⁶ Luke iv. 18. ⁷ Mat. v. to viii. ⁸ Eph. iv. 11; 1 Cor. xii. 28. ⁹ Rom. i. 16, 17. ¹⁰ Luke xiv. 35; ix. 35.

¹¹ Luke x. 16; Gal. iv. 14; Phil. ii. 29, 30. ¹² Ps. ii. 6; Dan. ii. 44; Luke i. 33. ¹³ Heb. viii. 10; Jer. xxxi. 33. ¹⁴ Heb. ii. 14. ¹⁵ Luke x. 18. ¹⁶ 1 Cor. xv. [26.] ¹⁷ Mat. xxii. 43, 44; Dan. vii. 14; Eph. i. 21, 22.

Our duties to His Kingly Office are,

1. That we be obedient faithful subjects to this King¹.

2. That we trust and petition to Him for our protection².

3. That we fight His battles, against sin and Satan³.

4. That we pay Him His tribute of honour and reverence⁴.

5. That we tremble at His Word, His threats, His judgments⁵.

3. Of Christ's priestly Office.

Christ's Priestly Office consists in this, that He did expiate God's anger, and reconcile us to God⁶. This His priesthood was not legal, "but after the order of Melchisedech⁷." And this office He executes,

1. By offering His soul a sacrifice for sin⁸.

2. By His intercession and praying for us⁹.

¹ Eph. v. 24. ² John xvi. 24; 1 Tim. vi. 17. ³ Eph. vi. 10, 11. sq. ⁴ Ps. ii. 11, 12. ⁵ Isa. lxvi. 2; Phil. ii. 12. ⁶ Col. i. 20, 22; Rom. v. 10. ⁷ Heb. vii. 17, 21. ⁸ Isa. lili. 10. ⁹ John xvii.

3. By making an atonement for us¹⁰.

4. By blessing us: and this blessing is the turning every one of us from our iniquities¹¹.

Our duties to this His Priestly Office.

1. To pray Him to intercede for pardon and grace for us¹².

2. To account His grace the greatest blessing¹³.

3. To receive it, when it flows, with humble hearts¹⁴.

4. To use His grace to the end designed, viz. reformation¹⁵.

5. To expect no pardon from this our High-Priest, or eternal salvation, but upon the good use of His grace¹⁶.

6. That we bless God again, for blessing us. So did Melchisedech¹⁷.

His only Son.

That is Christ's third title in the Creed, by which we are to understand that He

¹⁰ 1 John ii. 2. ¹¹ Acts iii. 26. ¹² Heb. iv. 16. ¹³ Phil. iii. 7. ¹⁴ John v. 4. ¹⁵ 2 Cor. vi. 1, 2. ¹⁶ Heb. xii. 15; x. 25—30. ¹⁷ Gen. xiv. 19, 20.

was the eternal Son of God¹, not as all creatures are by creation; nor as all the elect people of God are, by grace and adoption; but the only Son of God by eternal generation. Co-eternal, co-essential, and co-equal with the Father and the Holy Ghost.

Very God of very God, begotten not made, being of one substance with the Father.

The use for our Comfort.

1. That being God, He is able to save to the uttermost².

2. That being His Son, He will adopt us³.

Our Lord.

That is His fourth title. And it is a name of power and relation.

1. Of sovereignty and power, and so is a farther illustration of His Kingly office, that He is exalted to the throne, and therefore hath power to save. At

¹ John i. 1, 14; Rom. ix. 5; 1 John v. 20; Isa. ix. 6; Mich. v. 2; Heb. i. 8; Phil. ii. 6. ² Heb. vii. 25. ³ Heb. ii. 10.

His birth the Angel gives Him this title, "Christ the Lord⁴." And after His resurrection, St. Peter tells the Jews "That God hath exalted Him with His right hand, to be a Prince and a Saviour⁵." Not a temporal Saviour, as other princes, lords, and christs had been; but a Lord that brings everlasting salvation⁶.

1. A Lord able to save⁷

1. Himself and others⁸.

2. The bodies and souls of His servants⁹.

3. Not only from carnal, but ghostly enemies.

4. Lastly, not from temporal calamities only, but from sin¹⁰.

2. A Lord able to give whatsoever He is Lord of.

1. He is Lord of life¹¹; and life He imparts.

2. He is Lord of glory¹²; and glory He imparts.

3. He is Lord of joy, and that He bestows¹³.

⁴ Luke ii. 11. ⁵ Acts v. 31. ⁶ Heb. v. 9. ⁷ Heb. vii. 25—27. ⁸ [Zech. ix. 9. marg.] ⁹ Heb. x. 14; John vi. 87, 89, 40; Eph. i. 20—22. ¹⁰ Col. ii. 13—15. ¹¹ Acts iii. 15. ¹² 1 Cor. ii. 8. ¹³ Mat. xxv. 21.

2. And secondly, Lord is a name of relation, for a lord must have servants: and in this sense it may well be taken here, intimating that however He be the Lord paramount and absolute, yet to all Christians He stands in a nearer relation.

Not a Lord at large, but their peculiar, proper Lord.

'Our Lord;' not so to the devils; for say they, "What have we to do with Thee¹?" Not so to the unbelieving Jews or Gentiles; for to these Jews he was a "stumbling block²;" and to these Gentiles "foolishness." To Christians alone, that call Him and own Him for their Lord and Master, to those, I say, "which are called, both Greeks and Jews, Christ is the power of God and wisdom of God³."

The uses of His Lordship.

1. That if He be our Lord, then we must be His servants⁴, obey His command-

ments, and carry ourselves as it becomes dutiful servants and subjects.

2. That we acknowledge His power to give laws for the ordering of His kingdom, house, family⁵.

3. That we rely upon this Lord for salvation, for protection, for deliverance, from all the enemies of our peace⁶.

II. *The second Article concerning Christ.*

Who was conceived of the Holy Ghost⁷. Born of the Virgin Mary⁸.

In this article is set down our Saviour's Incarnation, of which,

1. The efficient cause, was God.

2. The *πρωτογενής*, or first moving cause, His good pleasure⁹.

3. The *προκαταρκτική*, or the occasion, man's misery¹⁰.

4. The final, His own glory, and man's salvation¹¹.

This His Incarnation, was

⁵ Jas. iv. 12; Isa. xxxiii. 22.

⁶ Luke i. 71; Isa. xxxii. 1, 2.

⁷ Luke i. 35. ⁸ Mat. i. 25; Luke

ii. 7. ⁹ John iii. 16; 1 John iv. 9.

¹⁰ Luke i. 76-79. ¹¹ Phil. i. 11;

Eph. i. 5, 6.

¹ Mat. viii. 29.

² 1 Cor. i. 23.

³ 1 Cor. i. 24. ⁴ 1 Cor. vii. 23; vi.

19, 20; Mal. i. 6.

the assuming of flesh, of which there was a double principle.

1. One in heaven; the Holy Ghost.

2. The other on earth; the Virgin Mary.

1. As He was man, He was *άνθρωπος*, had no man for His father¹, being not conceived after the ordinary manner of men; but by the secret power and operation of the Holy Ghost².

2. Yet when He became man, He had a mother, descended lineally of the seed of David³; and she a Virgin, and so the prophecy fulfilled, "A Virgin shall conceive, and bring forth a Son⁴."

Our nature was polluted with the contagion of sin⁵: that therefore this infection might not pass into Christ, He would be conceived by the Holy Ghost⁶, by whose sanctity the seed, which He took, might be purged from original corruption.

Our nature was again to be redeemed by the seed of the woman⁷, as God had promised; and therefore He took flesh from the Virgin's womb.

His conception by the Holy Ghost filled Him with all grace and holiness, "full of grace and truth⁸."

His nativity of the Virgin Mary made Him subject to all human infirmities, that are not sinful⁹.

This was the first step and degree of His debasement and humiliation, for *quid sublimius Deo? quid vilius carne?* what higher than God? what more mean than flesh? and yet the Word would be made flesh¹⁰.

The duties we learn from it are,

1. Joy. "Behold I bring you glad tidings of great joy¹¹."

2. Praise. At His birth the angels sing "Glory in the highest¹²." The shepherds praise God. At His

¹ Heb. vii. 8.

² Luke i. 35.

³ Ps. cxxxii. 11; Jer. xxxi. 22.

⁴ Isa. vii. 14.

⁵ Ps. li. 5; Ezek.

xvi. 6.

⁶ Luke i. 35.

⁷ Gen. iii. 15; [Gal. iv. 4.] ⁸ John

i. 14. ⁹ Heb. iv. 15; v. 2. ¹⁰ [John

i. 14.] ¹¹ Isa. ix. 8; Luke ii. 10, 11.

¹² Luke ii. 14, 20.

conception Mary her *Magnificat*.

3. Humility². *Deus humilis et superbit homo*? is God humble and man proud?

4. The justice and necessity of our new birth: justice, by way of retaliation: necessity, "for except a man be born again, he cannot enter into the kingdom of God³."

5. The principles of this our new birth are, the Spirit of God, and the heart of man⁴. For as Christ's birth proceeded from two principles, the one active, which was the Holy Ghost; the other passive, viz. the Virgin's womb; so our new birth must have both these principles also. The active, which is the secret operation of God's Spirit, and the passive, in which the work is wrought, which is the heart of man. And that which can prepare and fit the heart for Christ to be born in it, or the Holy Ghost to overshadow it, is the virgin

temper, of humility, innocence, submission. It behoves us then humbly to submit to the work of the Spirit, and to prepare virgin hearts for Christ to be born in, and the Holy Ghost to overshadow[E].

III. *The third Article of the Creed.*

He suffered under Pontius Pilate, was crucified, dead and buried; He descended to hell.

This is the brief description of the second degree of of our Saviour's humiliation, and it comprehends His whole Passion; His Agony, Bloody Sweat, His Cross and Passion, Death and Burial. That there is no mention here made of His whole life; but so quick a transition from His birth to His death, the reason is conceived to be, because His life was so humble, and full of misery, that it may well be thought to be a continual suffering. Under this word, then, 'He suffered,' we may well compre-

¹ [Luke i. 46—55.] ² Phil. ii. 8—12. ³ John iii. 5. ⁴ Tit. iii. 5; Joh. iii. 6—8; Heb. viii. 10.

hend all His infirmities, His hunger, His thirst, His weariness, His reproaches, His griefs, His sorrows, His temptation, the gainsaying of sinners, which He sustained.

This article is especially to be understood, because upon His death the whole hinge of our salvation turns. "I desire to know nothing but Jesus Christ crucified¹." And it needs no long exposition, for that the whole history of it is so clearly and fully set forth by the evangelists; yet these particulars would be remembered.

1. Who it is that suffered, Jesus Christ the Son of God.

2. That He suffered freely, and voluntarily².

3. What He suffered³, the wrath, though not the whole wrath of God.

4. That these His sufferings were not only in His body, but also extended to His soul⁴.

5. That He suffered the death of the Cross⁵, which

was a painful, shameful, bloody, accursed death⁶.

6. Under whom He suffered, viz. Pontius Pilate⁷, the deputy at that time of Judea, under Tiberius. Although He were God, yet He submitted to a legal power.

7. That He submitted to the separation of His soul from His body⁸, or the power of death. 'He was crucified, dead.'

8. Nay, He yet went one degree lower, for He was laid up in the heart of the earth. Buried He was, though "He made His grave with the rich⁹."

9. The motive of His suffering¹⁰; no worth in us, nor no merit on our part, but the bowels of His infinite charity and mercy.

10. The end that He suffered; not for any commodity to Himself, but merely for our good and benefit; which is in the Scriptures expressed in divers words, that import the same things: as,

¹ 1 Cor. ii. 2.

John x. 17, 18.

⁴ Mat. xxvi. 38.

Luke xxiii.

² Isa. liii. 10;

³ Lam. i. 12.

⁵ Mat. xxvii.;

⁶ [Deut. xxi. 23; Gal. iii. 13.]

⁷ Mat. xxvii. 2. ⁸ Mat. xxvii. 50.

⁹ Isa. liii. 9; Mat. xxvii. 57—60.

¹⁰ Rom. v. 6—10.

1. That we might obtain remission of sins.

"He hath loved us, and washed us from our sins in His blood¹."

"He blotted out the hand-writing²," &c. "Without shedding of blood there is no remission³."

2. That we might be delivered from the tyranny of the devil⁴.

"Now is the judgment of this world, now is the prince of this world cast out⁵."

3. That we might be freed from punishment.

"The chastisement of our peace was upon Him⁶." "He bare our sins in His body⁷," that is, the punishment of our sin.

4. To reconcile us to God. "We are reconciled by the death of His Son⁸."

5. That He might redeem us. 1. From

our vain conversation⁹.

2. From the curse of the Law¹⁰.

6. That by His blood we might have an entrance to Heaven¹¹.

The uses we are to make of His Passion.

1. That we, as He, submit, and shew a passive obedience to authority¹². Though He could have commanded whole legions of angels, yet He would suffer under Pontius Pilate.

2. That we seriously consider, that He was *vir dolorum*, a man of sorrows, and suffer with Him at least in compassion¹³.

3. That we lay to heart the greatness of our sins, that caused these sorrows, and abhor them¹⁴.

4. That we do not wallow in sin, and so, as much as lies in us, crucify Him again¹⁵.

5. But rather that we "crucify the flesh with

⁹ 1 Pet. i. 18.

¹⁰ Gal. iii. 13.

¹¹ Heb. x. 19, 20.

¹² Rom. xiii. 1;

Mat. xxvi. 53, 54.

¹³ Isa. liii. 3;

Rom. viii. 17;

2 Tim. ii. 12;

Luke xxiii. 27;

Lam. i. 12;

1 Cor. xii. 26.

¹⁴ Col. ii. 11;

Rom. vi. 6;

Acts ii. [36—] 41.

¹⁵ Heb. vi. 6.

¹ Rev. i. 5.

² Col. ii. 13, 14.

³ Heb. ix. 11, 12, to the end.

⁴ Heb. ii. 14;

2 Tim. ii. 26.

⁵ John xii. 31.

⁶ Isa. liii. 5.

⁷ [1 Pet. ii. 24.]

⁸ Rom. v. 10.

the affections and lusts¹.
 "Destroy the body of sin²."

6. That we make His death an example of innocence, patience, humility, charity, and be content to suffer for God³, being assured that if we suffer with Him, we shall also reign with Him⁴.

7. That we remember the greatness of God's love in giving His Son, His Son's love in giving Himself to die, and so to die for us; to love, admire, and thank Him for it⁵.

8. That yet upon the accusation of Satan, or our own conscience, we be comforted⁶. Because by this one sacrifice of Christ upon the Cross, we are saved and redeemed⁷.

9. That we be not disheartened by death⁸, or the grave, seeing that sin, "the sting of death," is taken away, and death made an entrance to life⁹.

¹ [Gal. v. 24.] ² Rom. vi. 6;
 Col. ii. 11; Rom. viii. 13. ³ Heb.
 xii. 1, 2 ⁴ Rom. viii. 17. ⁵ 1 John
 iv. 19; 2 Thes. ii. 13; Rev. i. 6, 8.
⁶ Rom. viii. 33, 34; vii. 25. ⁷ Rom.
 vi. 2-10. ⁸ Rom. v. 1-3.
⁹ 1 Cor. xv.

He descended to hell.

There be two opinions about the exposition of this part of the article, and both may be piously retained.

1. Some judge that Christ did locally descend into hell, as it signifies the place of the damned. But not to suffer there: for without question, to His sufferings there was a *consummation* upon the Cross; but to triumph over Satan in his own territories, and openly to shew him the victory He had gotten over him by death [F]. This is the passive or common opinion of the ancients, and is yet of many sound modern divines. They to this purpose urge these places of Scripture. "Thou shalt not leave My soul in hell¹⁰." "He descended into the lower parts of the earth¹¹." "Who shall descend into the deep¹²," that is, to bring Christ again from the dead. "Christ was quickened in the Spirit, by which He went and preach-

¹⁰ Ps. xvi. 10; Acts ii. 27, sq.
¹¹ Eph. iv. 9. ¹² Rom. x. 7.

ed to the spirits that were in prison¹." "And having spoiled principalities, and powers, He made a show of them openly²."

2. Others are of opinion, that by His descent to hell, is meant no more, but that He continued, was not only dead, but continued in that state, His soul being really separated from His body for some space; but not so long, that His body did putrify in the grave; so that by them this word 'dead' is referred to the separation of His soul from His body; but His descent to hell, to His continuance under the power of death.

I will not be the arbitrator, let every man be persuaded, as the arguments produced by either side will persuade him. However this is safe; that Christ did descend virtually, i. e. the power and virtue of His death was such, that He conquered for us the power of hell³.

IV. *The fourth Article of the Creed.*

He rose again the third day.

They who conceive Christ descended locally to hell, make those words a part of this article, and will have it, together with this, the first step of our Saviour's exaltation; when death being conquered by His mighty power, He truly rose from the grave, the third day, in that very flesh in which He died, but now dying no more, lives for ever⁴.

That Christ arose, needs not be proved to Christians. The testimony of Angels, of the watch, of the Apostles⁵, His often and often apparitions, the effusion of the Holy Ghost upon the Apostles⁶; the miracles done by them in His name⁷ (by which God confirmed from heaven what they preached) are sufficient witnesses.

We are here then only to consider,

¹ 1 Pet. iii. 18, 19. ² Col. ii. 15.
³ Rev. i. 18; Acts ii. 26.

⁴ Rom. vi. 9, 10. ⁵ Mat. xxviii.; Mark xvi.; Luke xxiv.; John xx.
⁶ Acts ii. ⁷ Heb. ii. 4.

1. Who it was that rose, viz. the same Christ that went to the grave, and the same body that was crucified, and laid in the grave. Of this, His apparition to Thomas is a sufficient testimony¹, when He shewed His hands and His feet.

2. Who it was that raised Him: it was the work of the whole Trinity. It is attributed to the Father². To Himself being God the Son³. To the Spirit⁴. In this then lies the difference betwixt the resurrection of Christ and others; that He rose, they were raised. He rose *sub virtute*⁵, they *precariâ*. His Deity raised His humanity: but others were raised by others, they raised not themselves. And the second difference is, that He rose as "the Prince of Life⁶," as "the first-born among many brethren⁷;" as "the first-fruits of those that sleep⁸," for "He saw no corruption, neither hath death any more dominion

over Him⁹." But Lazarus and others saw corruption, and were to see it again; since, though they were restored to life, and called from their graves, yet they were mortal creatures, and must die the second time.

3. When He did arise. The third day, nor sooner, nor later.

1. Sooner He would not arise, that He might take all occasion away from His adversaries of cavilling, that He was not truly dead: it was that His death should not be questioned.

2. Longer He would not defer it, partly that He might not see corruption; for as physicians teach, after seventy-two hours the body putrefies: partly that He might bring comfort to His disciples, who by His death began to despair, whether or no He were the Messiah that was to redeem Israel¹⁰. To confirm

¹ John xx. 27. ² Acts ii. 24, 32.

³ John x. 17, 18. ⁴ Rom. viii. 11.

⁵ John ii. 19; x. 18. ⁶ Acts iii. 15; Rev. i. 5. ⁷ Rom. viii. 29. ⁸ 1 Cor. xv. 20.

⁹ Rom. vi. 9. ¹⁰ Luke xxiv. 21.

their faith, then, He arose so soon.

Besides, by this stay in the grave, and rising from the grave, the type in Jonah was fulfilled¹. As Jonah "was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Which yet must be understood by a synecdoche, a part for the whole, for He lay not there above thirty-six, or thirty-eight hours at the most[G].

4. Necessary it was for Christ to rise.

1. That He might receive honour for His depression and humility, that being debased as a servant, and crucified as a sinner, He might be declared to be the Son of God².

2. For our justification, that we might be assured that the great debt of our sin is discharged³. The Com

forter, that He promised, was to convince the world, i. e. satisfy the consciences of men, concerning that everlasting righteousness, purchased by Him, and to be brought in by Him⁴. And the conviction was, that He arose; for had not the debt been fully paid, and the purchase made, He must needs have been detained under the bonds of death.

3. This gives us assurance that our bodies shall arise also⁵. For He was but the "first-fruits⁶." And the same body—"this corruptible must put on incorruption, this mortal, immortality⁷." "This" signally, individually.

The use of this Article, for our present practice is,

1. That as He rose from the grave, so we actually rise from sin to a new life⁸;

¹ Mat. xii. 40. ² Phil. ii. 8, 9;
Rom. i. 4. ³ Rom. iv. 25; 1 Pet.
i. 21.

⁴ Acts xx. 28; Dan. ix. 24. ⁵ 1 Pet.
i. 3. ⁶ 1 Cor. xv. [20, 23.] ⁷ [var. 64.]
⁸ Eph. ii. 1; Col. ii. 13.

for sin is a sleep, nay worse, a death. "Dead in sin."

2. That this be not deferred and put off¹, no more than Christ did defer His resurrection: after some few hours He arose from the grave; and a few hours will be enough, nay, too much, to sleep in sin.

3. This work is to be done perfectly², all our old sins are to be shaken off, as Christ left the napkin, the clothes, all the furniture of a dead corpse in the grave.

4. And when we begin the work, we must continue in it, and go through with it. "Christ being raised from the dead, dies no more." "Likewise reckon ye also³," &c.

V. *The fifth Article of the Creed concerning Christ.*

He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

In this article is set down the next degree of our Savi-

our's exaltation; to Heaven He ascended⁴, that being there in glory He might execute all His offices: and it was prefigured by the entrance of the High Priest into the holiest of all, having two degrees⁵.

1. His ascension; foretold, Ps. lxxviii. 18; performed, Acts i., Mark xvi., Luke xxiv.

2. His session; foretold, Ps. cx. 1; revealed to Stephen, Acts vii. 56; proved, Eph. i. 20; Heb. i. 13.

After our Saviour had conversed forty days⁶ from the time He rose, with His disciples; partly to confirm the truth of His resurrection, and partly to instruct them in their future administration,

1. He ascended by the same power He arose, not by any other power, but His own, that of His Deity⁷.

2. Visibly, the disciples beholding it⁸, that they might be *αὐτόματι*.

3. On a cloud: in a cloud

¹ Rom. xiii. 11; ² Cor. vi. 9; Heb. iv. 7.

³ 1 Thea. v. 23.

⁴ Rom. vi. 9, 11.

⁵ Mark xvi. 19; Acts i. 9, 10; Eph. i. 20. ⁶ Heb. ix. 7. ⁷ Acts i. 3. ⁸ John iii. 13; xiv. 2; x. 17, 18. ⁹ Acts i. 9.

He is to come¹, and therefore He went on a cloud, which cloud yet was not *necessarium vehiculum*, a necessary chariot, support or stay to Him; such He needed not, but rather *adminiculum solenne*, a solemn and triumphal throne, which it pleased Him to assume for His greater majesty and glory.

4. And this cloud left Him not, till it mounted Him to Heaven. 'Into Heaven,' saith the Creed, consonant to that in Acts i. 11. and Luke xxiv. 51. *eis τὸν οὐρανὸν*, which yet seems to be higher; the altitude to which He was exalted, was *ὑπερῶν πάντων τῶν οὐρανῶν*; *ὑπὲρ* above, and *ἔνω* aloft, above all the heavens², even the highest of them.

That these texts may be harmonious, know you must, that Heaven is subject to a double acception. For,

1. It is taken for those common received orbs, be they ten or eleven, it matters not; and to Heaven Christ may well be said to

ascend, because His progress from below, was towards these orbs above, *quasi ad terminum*.

2. Or secondly, Heaven is taken for the empyreum Heaven, called in Scripture, "the City of God;" "the seat of His holiness;" "Jerusalem which is above;" "the Heaven of heavens³," being above the rest. And into this, Christ being ascended, may well be said to be *ὑπὲρ πάντων τῶν οὐρανῶν*, because He hath under Him all the other visible orbs, as His footstool.

The reasons of our Saviour's ascension may be these.

1. For His own honour. The Jews while He was on earth, endeavoured to bring down His Name, Person, Power; but God hath righted Him in all these, lifted up His Person, enlarged His Power, exalted His Name⁴, *Claritas humilitatis præmium*.

³ Rev. xxi. 2, 10; [Isa. lxiii. 15; Gal. iv. 26; Heb. xii. 22; Deut. x. 14; 1 Kings viii. 27; 2 Chron. ii. 6.]

⁴ Ps. cx. 7; Mat. xxviii. 18; Rev. v. 12; Phil. ii. 9.

¹ Mat. xxiv. 30; Acts i. 11.
² Eph. iv. 10.

2. That He might save, redeem, and work out our salvation to the uttermost¹, do in Heaven for us what was to be done.

1. Be our advocate and intercessor².

2. Send down the Holy Ghost³.

3. Be our protector and lord in Heaven.

3. That He might shew His kingdom to be eternal, heavenly, spiritual; "not of this world⁴," as the Jews expected, in which error the Apostles were also involved⁵.

4. That He might exalt our nature. For when Jesus was taken to Heaven, our nature united to His Person was thither taken together with Him, and made superior to the Angels, for, "to which of the Angels said He at any time⁶," &c.

5. That He might prepare a place even for our bodies⁷. At His parting He

sent down His pawn, viz His Spirit by which He did descend to us; He took our pawn, our flesh with Him, to assure us we should ascend to Him. At His rising, He took to Himself the keys of hell and death⁸, and let Himself out, and all His: and so now at His ascending, He took to Himself the keys of Heaven, and opened the kingdom to all believers⁹. In His ascension, *dedicata sunt nostra ascensionis primordia*, the beginnings of our ascension were dedicated.

The influence upon our life is,

1. That we ascend after Him; have our conversation in Heaven; be heavenly-minded; seek after, and savour the things that are above¹⁰.

2. That we defile not our bodies, and pollute our souls; for into that City no unclean thing shall enter¹¹. The Angels at His ascension

¹ Heb. vii. 25.

² 1 John ii. 2.

³ John xvi. 7; Eph. iv. 8-12. ⁴ Dan. ii. 44; John xviii. 36.

⁵ Acts i. 6.

⁶ Heb. i. 5.

⁷ John xiv. 2, 3;

-vii. 24.

⁸ [Rev. i. 18.]

⁹ Heb. x. 20.

¹⁰ Col. iii. 1; Eph. ii. 19; Phil. iii. 20; Mat. vi. 21

¹¹ Rev. xxi.

27; Acts i. 10.

appeared in white apparel ; with our Lord ascended no pride, no malice, no wickedness, &c.

Sits on the right hand of God the Father Almighty.

This is the third degree of our Saviour's exaltation. God is a Spirit, and hath neither right nor left hand. This then is spoken after the manner of men, who place him whom they will most honour, upon their right hand, as appears by the honour Solomon did to his mother¹. The sheep were set at the right hand², and Zebedee's wife was desirous that one of her sons should be placed on the right hand³. So God is said to place His Son on His right hand⁴, purposing to Him the greatest honour ; an honour so great and peculiar to Christ, that it never was done to any creature, no, not an Angel⁵. By it He is exalted to be,

1. King of saints⁶.

¹ 1 Kings ii. 19. ² Mat. xxv. [33.] ³ [Mat. xx. 21.] ⁴ Eph. i. 20. ⁵ Heb. i. 13. ⁶ Rev. xv. 3.

2. Judge of sinners⁷.

3. Prince of our salvation⁸.

4. The High Priest of our profession⁹.

Now there was an union of His regal power, and His priestly office¹⁰, giving commands to His Church, and interceding with God for His Church, having power actually to bestow that grace and pardon, for which He intercedes. Of which, that we may be the more fully persuaded, the Person before whom He intercedes, is,

1. A Father, and therefore willing,

2. Almighty, and therefore able, to grant what He asks.

The influence upon our lives is this.

1. That we hence learn the art of ascending, which is to descend first ; for " God gives grace to the humble, and resists the proud¹¹."

⁷ Acts xvii. 31. ⁸ Acts v. 31. ⁹ Heb. iii. 1. ¹⁰ Heb. ix. 24 ; Mat. xxviii. 18, 20. ¹¹ Jas. iv. 6 ; Prov. iii. 34.

2. That we give up ourselves to be ruled by His commands and institutions, and to all that rule under Him¹.

3. To offer our petitions by Him, and depend upon His intercession².

4. To receive and make advantage of the grace which flows from Him³.

5. To look to Him in all our temptations, and pressures, and expect help from His right hand⁴.

6. To honour the Son as we do the Father⁵, to cast our crowns at His feet⁶, stoop at His sceptre, live by His laws⁷, and follow Him so here, that we may sit in His throne⁸.

VI. *The sixth Article of the Creed concerning Christ.*

From thence He shall come again to judge both the quick and dead⁹.

This is the last degree of our Saviour's exaltation, and it is future; raised He is to the throne to be the

Judge at the last day¹⁰. There be three benefits that Christ confers upon His Church, one of redemption, another of patronage, a third of judicature; by His death and passion we are redeemed; by His ascension He becomes our advocate and patron; and in this He is appointed to be our Judge.

The day when He shall do this is called the day of the Lord, and such a day there shall be¹¹. And it is called His day, because His glory and majesty shall be most resplendent in it¹².

There is a particular and a general day of judgment.

1. A particular, that passeth upon every man immediately upon his death¹³, when the soul departed is set at God's tribunal, and called to question for all thoughts, words, actions¹⁴.

2. A general, of all men after the re-assumption of their bodies, which is here intended, and described¹⁵.

¹ John v. 23. ² Heb. iv. 14—16.
³ Heb. vi. 11. ⁴ Isa. xxvi. 4, &c.
⁵ John v. 23. ⁶ Rev. iv. 10. ⁷ Ps. ii. 10. ⁸ Rev. iii. 21. ⁹ Jude 14, 15; Acts xvii. 31; 1 Thea. iv. 16.

¹⁰ John v. 22, 27. ¹¹ 1 Thea. v. 2; 2 Cor. v. 10. ¹² [Luke ix. 26; 3 Pet. i. 16.] ¹³ Luke xvi. 19, ad fin.
¹⁴ Rev. xiv. 13. ¹⁵ Mat. xxv. [31—46;] 1 Thea. iv. [14—17;] Rev. xx. 12.

Of these, some are departed before that day, called here dead, and these must rise again with their bodies to judgment¹: all must appear. Others shall be living at that day, called here the quick, and these shall not die, but be changed only. Of both kinds Christ must be Judge.

St. Paul acquaints the Athenians, that "God hath appointed a day in which He will judge the world in righteousness:" and this was one of the points he reasoned on before Felix². And yet scoffers there are, that ask, "where is the promise of His coming³," and their lives answer such conceits⁴. Now if the light of reason, nor the light of conscience, nor the light of Scripture⁵, nor the faith of devils (for they tremble at it⁶) cannot confute and convince such atheists, the last day appointed by God for the judgment shall do it,

¹ 2 Cor. v. 10; Rom. xiv. 10; 1 Cor. xv. 51; 1 Thes. iv. 17. ² Acts xvii. 31. ³ Acts xxiv. 25. ⁴ 2 Pet. iii. 8, 4. ⁵ Eccles. xi. 9. ⁶ Wisd. v. 6, 7. ⁷ [Jas. ii. 19.]

when "the Lord shall descend from Heaven with a shout, with the voice of the Arch-angel, and with the trump of God⁸."

The reasons why Christ shall come again to judgment.

1. Because this makes very much for His honour. The Jews and profane men as yet objected His cross, His passion, and ignominious death, humble birth and life. Christ crucified is a stumbling-block to the Jews and Gentiles⁹. Now that day will repair His honour, and shame His enemies. "They shall see Him whom they have pierced, and mourn¹⁰."

2. That God's justice and wisdom in orderin the world might be apparent. In this life, though many wicked men have been made examples of God's wrath, as Pharaoh¹¹, Julian, Arius, &c. yet the most have descended into their graves in peace, spent their lives, and ended their days in riches, mirth,

⁸ 1 Thes. iv. 16. ⁹ [1 Cor. i. 23.]
¹⁰ Zech. xii. 10. ¹¹ Ex. xiv. 26—31.

pleasure. On the other side, good men have been under the cross, destitute, afflicted, tormented¹, martyred. That then it might appear to the whole world, that He was wise in His dispensations, and just in His retributions, this day shall make it manifest, when Lazarus², and all His servants for their light and momentary afflictions shall have an exceeding weight of glory³; and Dives, and all ungodly men, for their riot, pleasure, pomp, oppressions, cruelties, shall be accursed and tormented. This we now preach and believe, but both those that believe it, and believe it not, shall find it true by experience.

3. Many things now are hid and secret. "The heart of man is deceitful above all things, who can know it⁴?" Absalom⁵ pretends a vow when he raised rebellion against his father: Judas kisseth Christ when it is his intent to betray Him⁶:

the Pharisee leavens his face, fasts, and prays, when his purpose is to devour a widow's house⁷. All these things are yet *in occulto*; secret, and many more, so that a hypocrite may pass with us for a good saint. But that day will reveal all; every man's work shall then be made manifest⁸; every man's heart shall then be opened. Our Saviour's words will be made good; "There is nothing secret, which shall not be made manifest, neither any thing hid, that shall not be known, and come abroad⁹."

4. The body¹⁰, together with the soul, partakes in the service and disservice of God, and ought therefore in justice to partake of bliss and pain, which is hid and unknown, should it always lie in the earth. Our Saviour will therefore come again, and at His coming raise these bodies, which, being united to the souls, shall receive their doom, and in

¹ Heb. xl. 36—38.

xvi. 25.

xvii. 9.

xxvi. 49.

² 2 Cor. iv. 17.

³ 2 Sam. xv. 7.

⁴ Jer.

⁵ Luke

⁶ Mat.

⁷ Mat. xvi. 6;

⁸ 1 Cor. iii. 13.

⁹ Luke xii. 1.

¹⁰ 2 Cor. v. 10.

⁷ Mat. xvi. 6; [Luke xii. 1.]

⁸ 1 Cor. iii. 13. ⁹ Luke viii. 17.

¹⁰ 2 Cor. v. 10.

the open view of God, men, and Angels, they that have done good shall go into everlasting bliss, and those that have done ill into everlasting pain¹.

The influence that this should have on our life is this.

1. To keep a perpetual watch over all our ways², to look that our lives be holy, just, sober, because we must give an account when Christ shall come to judge³.

2. To take heed that our accounts be even against His coming, because, though we expect a gracious, yet we look also for a righteous judge, one that is no acceptor of persons. It is the Lord Jesus⁴. The Lord that gave the law in terror in Mount Sinai, will require a terrible account of it: and He will be Jesus, a Saviour to none but those who make a conscience, and do their endeavour to keep it. The Apostle thus presents Him to us: "the Lord Jesus tak-

ing vengeance in flaming fire⁵;" meek as a lamb, and yet the Lamb hath His wrath; a judge upon whom the Spirit sets this character, that will "search the hearts and reins⁶." These notions may carry us on not to disguise our actions with the colour of religion, or vain confidence of favour. For He will try, sift, search all things, and without flattery or favour proceed according to every man's works⁷.

3. Yet if our heart can assure us⁸ that we serve Him constantly, uprightly, sincerely, though with weak endeavours, and many failings, here is comfort for us that He shall be the Judge of our sins, that gave Himself and died for our sins. He then that came to save, is not like to condemn; not them who believe in Him, and shew their faith and labour of love by a good life. Who shall accuse? Who is it that condemns⁹?

¹ Mat. xxv. 46; Dan. xii. 2.
² 2 Pet. iii. 11. 14. ³ Luke xii. 48.
⁴ 2 Thes. i. 7.

⁵ [2 Thes. i. 7;] Rev. vi. 16. ⁶ Rev. ii. 23. ⁷ [Rom. ii. 6; Rev. xxi. 12.] ⁸ [1 John iii. 21.] ⁹ Rom. viii. 33, 34.

There is in that reverend Bishop's book of the Sabbath, Dr. Francis White, sometime Lord Bishop of Ely, an excellent brief of man's redemption by Christ, which, because it may give much light to this mystery, and to those articles of the Creed which set it forth, I thought good to exscribe it, and propose it in this place. It is extant, p. 297¹. Saith he,

1. It is acknowledged that the work of human redemption was a most gracious and glorious work; and that in three respects.

1. The fountain and original cause thereof was the riches of the mercy of God²; and the abundance of His love to mankind.

2. It was effected by extraordinary means³, to wit, not merely by the word and imperative power of God, but by the mission, incarnation, humiliation, and

passion of the only and dearly beloved Son of God.

3. Because the fruit, benefit, and effect thereof, was glory and honour⁴ to God Almighty; and glory and honour, and eternal happiness, to every one which believeth and worketh good, both to the Jew and Gentile⁵.

2. The doctrine of our Church is: that the dearly beloved Son of God, Jesus Christ, made perfect our redemption by His death⁶: to wit, the whole work of man's redemption, which was to be performed by the payment of a price, and satisfaction for sin⁷. For this great work of human redemption was not effected by the resurrection of Christ, but by His obedience and sacrifice upon the Cross; and it was fully wrought and finished upon the passion Friday, when, after our Saviour said, *Consummatum*

¹ [3rd Edit.] ² Eph. ii. 4; 1 John iv. 9, 10. ³ John iii. 16; Gal. iv. Phil. ii. 6—8.

⁴ Luke ii. 14. ⁵ [Rom. ii. 10. ⁶ John xix. 30; Heb. x. 14. ⁷ 1 Tim. ii. 6; 1 Cor. vi. 20.

est, It is finished, He gave up the ghost.

3. But, besides the price and ransom paid by Christ our Saviour for the redemption of all men, it was necessary for man's actual deliverance out of captivity, that the fruit, effect, and benefit, of Christ's redemption, be applied and conferred¹. For without this latter redemption, the payment of a price only, could have profited nothing.

Now this work of application, and actual collation of the fruit of Christ's passion and sacrifice upon the Cross, upon man, began to be in *feri*, in doing, on the day of His resurrection, but it was not then finished and perfected. For to the consummation thereof all these actions following were necessary.

1. Our Saviour's ascension into Heaven².

2. His intercession for us at the right hand of God the Father³.

3. The mission of the Holy Ghost upon the Apostles and primitive Church⁴.

4. Apostolical preaching of the Gospel both to the Jews and Gentiles⁵.

5. The donation of heavenly grace prevenient, subsequent, excitant, adjuvant, or co-operant⁶.

Our Saviour then rested not from the whole work of man's redemption upon His resurrection-day. For His actions of collation and application of the benefit, and ultimate effect of that gracious work, had beginning on that day; but they were multiplied and continued afterwards, and some of them must continue to the world's end.

Thus that reverend Bishop.

VIII. *Article eight. Of the Holy Ghost.*

I believe in the Holy Ghost.

Having confessed our faith in God the Father, and God the Son, the confession of our faith in the Holy

¹ John i. 12; viii. 24; 1 John i. 7.
² Eph. iv. 8. &c. ³ Rom. viii. 34;
Heb. vii. 25; 1 John ii. 1.

⁴ Acts ii. 4, &c. ⁵ Luke xxiv. 47.
⁶ 1 Cor. xv. 10; Phil. ii. 13.

Ghost very aptly follows, because no man can call God "Abba, Father, but by the Holy Ghost: nor no man say Jesus is the Lord, but by the Holy Ghost¹."

The meaning of this article in brief is this; I am fully persuaded that all those things, which in the Scripture are spoken either of the person, gifts, or graces of the Holy Ghost, are certainly true, necessary to salvation, and therefore I commit myself to His tuition and direction.

1. I believe that He is God, the third Person in the Trinity; not a virtue, not a gift, but a Person²; which is thus proved.

1. From our Baptism; for we are to be baptized in His Name³. And we cannot be baptized into any name but God's alone⁴.
2. From the form of benediction⁵; and we cannot bless by any name but God's⁶.

¹ Gal. iv. 6; 1 Cor. xii. 8. ² Acts ii. 4; v. 3, 4; xix. 2, 6; 1 Pet. iv. 14.
³ Mat. xxviii. 19. ⁴ 1 Cor. i. 13.
⁵ 2 Cor. xiii. 14. ⁶ Numb. vi. 27.

3. By the actions in Scripture attributed unto Him, illumination, regeneration, consolation⁷, &c. Now *actiones sunt suppositorum*, actions are proper to persons, not virtues.

4. By His attributes that are common to Him with the two other Persons⁸: eternity, omnipresence, omnipotency.

2. He is holy⁹:

1. In Himself¹⁰; that is, pure, without all mixture and composition, either of pollution or corruption.

2. Because He is the author of all holiness and purity in us¹¹. All our holiness being but a ray or effusion of that sanctifying Spirit, who works in us by His grace.

3. All excellent gifts

⁷ Tit. iii. [5.]; Eph. iii. 5; 2 Thes. ii. 13; John iii. 5; xvi. 7. ⁸ Heb. ix. 14; 1 Cor. ii. 10; Job xxxiii. 4. Pa. xxxiii. 6; cxxxix. 7. ⁹ 1 Pet. i. 16, 16; Luke i. 35. ¹⁰ 1 Pet. i. [ii.] 22. ¹¹ Titus iii. 5.

whatsoever are from Him¹, even those common gifts of nature, art, or reason, strength, courage, all arts and sciences, policy to govern.

But here we speak of Him, as He is the Lord [H], and Giver of life, or that spiritual life which is required of Christians, of which we are to believe He is the author.

And to this life He is helpful two ways, both outwardly and inwardly.

1. Outwardly by His word, first inspired into the Prophets, after into the Apostles, upon whom He visibly descended, fitting them with grace, and instating them with power, to plant, preserve and govern the Church while they lived²; and to appoint and ordain a ministry that should succeed them to the end of the world. From the commission given to them these now have power,

1. To preach and baptize³.
2. To confirm the baptized⁴.
3. To administer the Eucharist, or Supper of the Lord⁵.
4. To exercise the power of the keys of the Church either in jurisdiction or ordination⁶.

And these are called *charismata, gratiæ gratis datæ*, gifts that sanctify not the man; but empower and enable him only to execute a ministerial office⁷.

2. But to those which shall be saved He affords not only an outward, but an inward grace, by which He works effectually in the heart all saving graces⁸.

1. By Him we are at first regenerate in Baptism⁹.
2. By Him after confirmed¹⁰.
3. By Him after renewed to repentance¹¹.

¹ Judg. xiv. 6; [xiii. 25;] Ex. xxxi. 3; [xxxv. 31;] 1 Sam. xi. 6; [Judg. iii. 10.] ² 2 Pet. i. 21; Luke xii. 12; Acts ii. 3, 4, 17; Rom. xv. 19; Acts xx. 23; John xx. 21; Mat. xxviii. 20.

³ Mat. xxviii. 19. ⁴ Heb. vi. 2. ⁵ Luke xxii. 19. ⁶ Mat. xvi. 19; John xx. 23; Tit. i. 5; 2 Tim. i. 6. ⁷ 1 Cor. xii. 4—14. [*χαρίσματα*.] ⁸ Gal. v. 22. ⁹ Titus iii. 5. ¹⁰ Heb. vi. 2; Rom. viii. 16—17. ¹¹ 1 Tim. v. 22 [1.]

4. By Him taught all our lives long that we know not¹.
5. By Him put in mind of what we forget².
6. By Him stirred up in what we are dull³.
7. By Him helped in our prayer⁴.
8. By Him relieved in our infirmities⁵.
9. By Him comforted in our heaviness⁶.

10. By Him sealed to the day of redemption⁷.

11. By Him raised again at the last day [K]⁸.

These are called *gratiae gratum facientes*, or *χάριτες*, such by which the Holy Ghost shapes the heart within, justifies, sanctifies a sinner, clears the conscience toward God, and settles a welcome peace; in a word, such as make a gracious man.

From these operations He is called *παράκλητος*.

1. An advocate,
2. A comforter⁹,
3. An exhorter.

1. An advocate¹⁰, settling a ministry to pray and intercede for the people.

2. A comforter¹¹, in divulging the comfortable news of the Gospel, containing the promises of grace and pardon to the comfortless.

3. An exhorter, to walk worthy of our calling¹².

The duties that this Article binds us unto are,

1. That we acknowledge Him by faith to be the third

Person in the Trinity, proceeding from the Father and the Son.

2. That we expect all life, light, grace, and holiness from Him¹³.

3. By repentance and contrition, to have a heart prepared to receive the Holy Ghost¹⁴.

4. To pray to God to bestow upon us His gifts and graces¹⁵, that may prevent, excite, and assist us in our Christian profession.

¹ 1 John ii. 27. ² John xiv. 26. ³ 2 Cor. iii. 5, 6. ⁴ Rom. viii. 26.
⁵ John xiv. 16. ⁶ John xvi. 7. ⁷ Eph. iv. 30. ⁸ Rom. viii. 11. ⁹ John
xvi. 7. ¹⁰ Jas. v. 14. ¹¹ Luke iv. 18. ¹² Eph. iv. 1. ¹³ Jas. i. 17, 18.
¹⁴ Acts ii. 38. ¹⁵ Ps. li. 10, 11.

5. That we submit to God's ordinances, and expect grace that way He is pleased to bestow it: which ~~is~~ then done,

1. When we are diligent in His Word¹.
2. When we are obedient to the pastors set over us by the Holy Ghost: *In voce hominis, tuba Dei*. The Gospel is God's trumpet at man's mouth.
3. When we receive the Sacraments², being the ordinary conduits to convey grace unto us.
4. When we submit to the censures or discipline of the Church³.
6. That we call upon God, that His special grace and assistance may go along with His own ordinances⁴.
7. That we attend and wait for the approaches of the Spirit⁵, whether the access be made by any outward or inward means.

1. If it be outward in

the Word or Sacraments⁶, that we lay up the seed in our heart, and bring forth fruit with patience.

2. If the motion be more inward and secret⁷, that then we resist it not, quench it not, nor grieve the Holy Spirit⁸, whereby we are sealed to the day of redemption.
8. That ministers be careful "to feed the flock over which the Holy Ghost hath made them overseers⁹."
9. That no man intrude upon any administration of the Spirit, without a lawful vocation, and abilities, and gifts¹⁰.

I believe the Holy Catholic Church. The Communion of Saints.

All the articles before concern God; these that follow are about those men, that with true faith and obedience worship God, set

¹ Acts x. 44; xvi. 14; Heb. xiii. 17; [Acts xx. 28.] ² 1 Cor. xi. 28; Acts ii. 38. ³ 1 Cor. v. 1—5. ⁴ Eph. vi. 18, 19; 2 Thes. iii. 1; Luke xi. 18. ⁵ Acts i. 4.

⁶ Col. iii. 16; Luke viii. 15. ⁷ Acts vii. 51. ⁸ 1 Thes. v. 19; Eph. iv. 30. ⁹ Acts xx. 28. ¹⁰ Heb. v. 4; Eph. iv. 11; Rom. x. 15; Jer. xxiii. 21; xxvii. 15; Isa. vi. 8.

forth here under the name of the Church¹, to whom alone the benefits following do belong, being the people whom Christ hath effectually redeemed, and the Holy Ghost hath sanctified.

1. *The Church.*

The subject is here the Church, in the Greek ἐκκλησία, from ἐκ out or from, and καλέω, to call. So that the word here signifies not a building, or house, to which Christians repair to

perform in common, divine and religious duties, but it signifies the people themselves, whom Κύριος (the word whence Kirk or Church is derived) the Lord hath called out of the world², to be His peculiar people, over whom He challengeth τὸ κυρὸς, a sovereign authority; and who again out of the contemplation of His sovereign power and dominion, are well content to do Him homage, and obey His laws and ordinances.

This Church hath here two attributes, { 1. Holy.
2. Catholic.

Catholic.

Καθολικὴ signifies universal³; and under it the amplitude and largeness of the Church is comprehended, it being extended to all places and all persons⁴. Formerly the Jews only were His people, but now the partition wall is broken down, and all nations, and all persons in all nations,

have a capacity to be of the Church of Christ⁵.

1. This Church is but one, as it is in the Nicene Creed; one body knit together by one Spirit, under one head. "There is but one Lord, one Spirit, one Faith, one Baptism." Inwardly then and essentially it is but one, but outwardly and externally you may say there be many Churches either na-

¹ Eph. v. 25, 26, 27.

² Rom. ix. 25, 26.

³ 1 Cor. xii. 13, 14, 27.

⁴ Ps. li. 8; Isa. ii. 2.

⁵ Acts x. 35; Ps. lxxii. 8; Dan. ii. 44.

iv. 4; Acts xx. 17; Acts xv. 3, 4.

⁶ Eph.

gional or congregational : one faith, but may differ in who are bound to retain rites and ceremonies [L].

2. Farther yet in respect of the different state and condition¹, this one Church is {Triumphant, distinguished into the { Militant.

1. The triumphant Church is that blessed company² of Martyrs and Saints, whose warfare is finished, and are entered into their "Master's joy."

2. The Church militant is the society³ of those Christians, who being dispersed over the world, are always in arms, in war, and fight against Christ's, and their own spiritual enemies, and are only in expectation of their crown and triumph.

Now this Church militant consists of two sorts of people, either of professors, or true believers⁴. For which reason it is compared to a net, to a field, to a barn floor, to ten virgins, whereof five were wise, and five foolish.

1. Professors are such, who profess the name of Christ, and are called Christians, who yet may be for manners, profane : for worship, unsound and hypocrites : for doctrine, heretics : for communion, schismatics : all these belong to Christ's visible body.

2. True believers, who are truly and inwardly such as they seem and are called⁵ : for manners, pure and holy : for worship, sound and sincere : for doctrine, orthodox : in communion, united. All these are univocal parts of Christ's mystical body.

Further, both these considered together make a visible Church. For outward professors are the object of the eye. Seen it is, and

¹ Rev. vii. 14, 16; vi. 9. ² Heb. xii. 23. ³ Mat. xviii. 17; Rev. I. 9; xii. 11; 2 Tim. iv. 7, 8. ⁴ Mat. iii. 12; xiii. 24—30, 47—49; xxv. 2.

⁵ 2 Tim. ii. 19; Rom. xi. 4.

seen ever it shall be, who they are that call themselves Christians. But who they are that in truth and sincerity profess Christ, that truly repent, and believe the Gospel: that are of the number of the elect and shall be really saved, this we see not. And in this respect we call the Church invisible.

3. To believe the Catholic Church then, is to believe that there is a society of Christians dispersed into all quarters of the world, who are united under Christ their head, formalized and moved by His Spirit: matriculated by Baptism: nourished by the Word and Supper of the Lord: ruled and continued under Bishops and Pastors lawfully called to these offices, who succeed those upon whom the Holy Ghost came down, and have the power of the keys committed to them, for administration of doctrine and discipline; and who are bound to preach the Word, to pray with, and intercede for the

people, to administer the Sacraments, to ordain ministers, and to use the Church censures¹.

Holy.

That is the second attribute. And so the Church is notwithstanding all the wrinkles, and spots found in it; because,

1. The Head of the Church², Christ Jesus, is holy, that knew no sin, that did no sin, and therefore the corps united to such a Head may well be esteemed holy³; she hath "washed her robes in the blood of the Lamb⁴."

2. Of the real infusions of holiness, and gifts of grace that proceeds from the Holy Spirit, which animates the parts⁵. *Quæ partis sunt, tribuuntur recte toti secundum illam*

¹ Acts x. 34, 35; Mat. xxv. 31, 32. Eph. iv. 15, 16; 1 Cor. xii. 3, 13; 1 Pet. ii. 2; John vi. 58—55; Eph. iv. 11; 1 Pet. v. 2, 3; Acts v. 3—9; 1 Cor. ii. 4; 2 Tim. iv. 2; Joel ii. 17; Titus i. 5; Mark xvi. 15, 16; Mat. xxviii. 19, 20; 1 Cor. iv. 19—21; v. 8, 4. ² Isa. xxviii. 16. ³ Eph. v. 26, 27. ⁴ Rev. vii. 14. ⁵ 1 Pet. ii. 9; Eph. iv. 4; [v. 9.]

partem, what belongs to a part only, may justly be attributed to the whole in respect to that part.

3. All her administrations and powers are ordained to produce holiness¹. The religion she professeth is a holy religion: the law holy, just and good².

4. For that actual and inherent holiness, that is in the lives of the true professors. "You are washed, you are sanctified³." They are born again, new creatures⁴, a reformed people.

Though then the Church cannot be said to be ἀνμακρῆτος, spotless, without sin⁵, or holy, because original sin, though it be washed away in Baptism, as touching the guilt, yet in act and root remains: yet holy she may well be said

to be, having obtained the grace of justification and regeneration.

1. For the holiness of Christ the Head, is imputed to it⁶.

2. And she again follows, endeavours, and studies to be holy (though in much imperfection) by the grace of the Holy Spirit, which is given to her⁷.

The influence this Article hath upon our practice.

1. That we break not into parties, factions, schisms, heresies⁸.

2. That we preserve unity, charity, and brotherly love⁹.

3. That we be obedient to the Church, and those that have the oversight of us, in every particular and national Church¹⁰.

4. That we follow after holiness¹¹, labour and contend for increase of grace¹²,

¹ 1 Thea. iv. 3; Pa. xix. 7, 8; Jas. i. 27. ² Rom. vii. 12. ³ 1 Cor. vi. 11; Eph. iv. 24. ⁴ 2 Cor. v. 17; 2 Pet. i. 4. ⁵ 1 John i. 8; Rom. iii. 23; vii. 17, 20, 21; Heb. xii. 1.

⁶ 1 Cor. i. 30; Heb. vii. 26, 27. ⁷ Heb. x. 21, ad fin; Rev. xxi. 11; 1 John iii. 8. ⁸ 1 Cor. i. 10; xi. 18; Eph. iv. 3. ⁹ Acts ii. 46; [iv. 32.] ¹⁰ Heb. xiii. 17. ¹¹ Heb. xii. 14. ¹² Phil. iii. 13; Heb. xiii. 21; Lev. xx. 7.

and all other duties of Christian purity. God is our Father, the Church our Mother¹, both are holy, therefore we must be holy children².

2. *The Communion of Saints.*

Saints is a word of that large extent, that it takes in them that are glorified in Heaven, and those who are in some degree sanctified on earth. Betwixt these there is a communion³, which is *communis unio*, of which the Apostle gives us seven heads⁴, in which the Communion of Saints doth consist respectively.

1. One body, meaning the mystical body of Christ⁵, the Catholic Church, to which all Saints are united. In that body then they communicate.

2. One Spirit that animates them⁶, of which all living members of the body participate. In that Spirit they then communicate also.

3. One hope of our calling⁷: for all are called to the Communion of Christ, and to eternal life. In the calling and end they communicate.

4. One Lord, not only by right of creation, but redemption. They then communicate in all the relation, and must be this Lord's servants.

5. One faith, one and the same religion, one and the same profession, and in this common "faith once given to the Saints⁸," they communicate.

6. One Baptism, and in this they communicate also: for all were baptized in the Name of the Father, Son, and Holy Ghost.

7. One God and Father: one God whom they serve, and one Father whose children they are, and in Him they have a common interest.

These are the most essential and internal characters, in which the Communion of Saints doth consist; but yet

¹ Gal. iv. 26. ² 1 Pet. i. 13[—16.]

³ Acts xv. 9; Rom. i. 7; 1 Cor. i. 2.

⁴ Eph. iv. 4—6. ⁵ 1 Cor. xii. 12,

ad fin. ⁶ 1 Cor. xii. 12.

⁷ 1 Cor. i. [9.] 26; [1 Tim. vi. 12.]

⁸ Jude 3.

another more external there is, by which they may be more evidently known to be of this Communion, and this is their outward communication; for *κοινωνία*, which we translate 'communion,' doth often also signify communication, Heb. xiii. 16; Rom. xv. 26; 2 Cor. viii. 4; 2 Cor. ix. 13; 1 Tim. vi. 18. In which places to communicate, is to give, impart, to distribute, to make another partaker, of any gift, beneficence, liberality [M]. Which for the object may have the soul or the body. So that the communion, or rather communication of Saints, respects a liberality both spiritual and corporal.

1. Spiritually we communicate to others¹, when in charity and piety we communicate to men's souls, advice, counsel, reprehension, pray for them, or with them, administer to them the Sacraments, use the censures of the Church: in a word, any way apply unto them the means left in the Church to promote their salvation.

¹ 2 Tim. iv. 2, 5; iii. 16, 17.

2. Corporally, we do them good, when we communicate to the bodily indigencies of the poor Saints, as their necessities require. This done Acts ii. 45; Rom. xv. 26. Commanded, 1 Cor. xvi. 1, 2; 2 Cor. viii. 12.

The meaning therefore of this part of the Creed, is that the Saints have in common one God, one Christ, one Spirit, one Lord, one Faith, one Baptism, one Hope: and that they communicate in all duties of charity and piety.

The duties from hence are,

1. That we break none of these bonds of unity², and make not a monopoly of that which is in common.

2 That we be charitable and liberal, and communicate to the necessities of the Saints³.

3. That we advise, counsel, exhort, edify, reprove, do every spiritual office one to another, that may promote any man's salvation, as our place and vocation requires⁴

² Eph. iv. 3; Heb. x. 25. ³ Heb. xiii. 16; Gal. vi. 10. ⁴ 2 Tim. iv. 2; Heb. iii. 13.

4. That we pray with and for one another¹. He that separates, and hath not charity enough to join in prayer with other Christians, or is so proud and malicious, that he will not pray for other Christians, nay for all men², is not of Christ's mind, that, prayed for His persecutors³.

5. That we praise God with and for one another⁴.

6. That we imitate the Saints in Heaven [N], that praise God, and pray in general for the militant Church on earth; for it cannot be conceived, that they being united to the Saints on earth in charity (which must needs be heightened by their glorification, and the beatifical vision) will omit this especial testimony of charity⁵.

7. That we pray for the consummation of all things, when the Saints in Heaven

with the Saints on earth shall be made perfect⁶.

8. That we delight in the society of Saints, and renounce all fellowship with sin and sinners⁷.

9. That we bear one another's burdens⁸, infirmities, "rejoice with those that rejoice, weep with those that weep⁹."

10. "That no man lay a stumbling-block or an occasion to fall in his brother's way¹⁰," that is, that we beware of scandalizing our brother.

Remission of Sins.

This article of remission of sins doth very aptly follow the Catholic Church, and Communion of Saints, in that none shall have their sins remitted, but those who are in the Communion of the Church; Christ Jesus "shall save His people from their sins¹¹." We read, Isa. xxxiii. 24, of sins to be remitted: but to whom? To them that dwell in Her, that

¹ Eph. vi. 18; Gal. v. 18; Acts xx. 86; Acts iv. 24. ² 1 Tim. ii. 1, 2; Numb. xvi. 46; Mat. v. 44; Is. lli. 12. ³ Luke xxiii. 34. ⁴ Ps. xli. 1; Rom. i. 8. ⁵ 1 Cor. xiii. Rev. vi. 10.

⁶ Heb. xi. 40; 2 Tim. i. 18. ⁷ Ps. xvi. 8; 2 Cor. vi. 17. ⁸ Gal. vi. 2. ⁹ Rom. xii. 15. ¹⁰ Rom. xiv. 13. ¹¹ Mat. i. 21.

is, the Church. And Zech. xiii. 1, a prophecy there is, that a fountain should be "opened for sin and uncleanness;" but it is restrained to the house of David, and the inhabitants of Jerusalem.

Every sin is a transgression of the law¹, *avopula*. The law was first broken by Adam, and by him "sin entered into the world, and death by sin," "and so death passed upon all men, for that all have sinned²," being in his loins, which is original sin. This law was and is called the law of nature, which God first wrote in the heart, then in two tables of stone. And of this there is made a second breach by all mankind actually, in thought, word, and deed; sometimes weakly, from infirmity; sometimes unwittingly, from ignorance³; sometimes wilfully, out of perverseness; and sometimes presumptuously, out of pride and malice⁴.

These are committed against God, against man; once, or often; dishonour or hurt more or less: so that from the cause from whence they rise, and frequency of the act, and the object against whom committed, or the wrong or damage arising from them, (whether a duty be omitted, or an offence committed,) they receive their denomination, and are called greater and lesser sins⁵. But sins they are howsoever, being transgressions of the law.

Upon this breach of the law there ariseth a guilt, and upon the guilt, an obligation to punishment, for *qui tenetur crimine, tenetur etiam poenâ*. For the first, the crime: all men are attached, for all have sinned⁶, and are in the state of captives and prisoners⁷, and bound to answer for their misdoings at the great and fearful tribunal.

Non factum at this bar no man can plead, or should he,

¹ 1 John iii. 4. ² Rom. v. 12.
³ Numb. xv. 27, 30. ⁴ Ps. xix. 13,
 14; Mat. v. 21, 22.

⁵ Jas. iv. 17; Mat. xxv. 42. [48];
 John xix. 11. ⁶ Rom. iii. 23,
⁷ Luke iv. 18.

the accuser of the brethren and his own conscience would arise and plead against him; "and if our heart condemn us, God is greater than our heart, and knows all things¹." Hitherto then *tenetur*, he is held and convicted guilty.

But yet, full satisfaction he may plead, the obedience of the Son of God both active and passive²; active in keeping and fulfilling every tittle of the law³; and passive in suffering the wrath of God due for the breach of the law⁴: out of which obedience ariseth that actual justice in Christ, that being imputed to us, in respect of that relation in which we stand unto Christ, (He and all His elect being taken for one body⁵), doth release, acquit, and discharge the guilty prisoner⁶.

For upon this plea the judge is pleased to remove out of His court of justice, and sit down in His seat of mercy, and there pronounce

a sentence of absolution, instead of a sentence of condemnation, acknowledging the plea to be just, which the faithful and penitent sinner puts in: viz. that His only Son "blotted out the handwriting of ordinances that was against us⁷," which was contrary to us, and took it out of the way, nailing it to His Cross.

i. He sat down, I say, in the court of mercy, when He pronounced this sentence of absolution or remission, because it proceeded *depede*, freely: "freely from His grace," Rom. iii. 24. Now *depede* signifies such a gift of grace, *quæ causam juris antecedentem non habet*. Thus it is used, Psalm xxxv. 19 [O]. And in this sense applied to Christ, John xv. 25, *ἐμισήσαν με δεπέδω*, "They hated Me without a cause."

And what cause did we give God to love us, or Christ to die for us?

⁷ Col. ii. 14.

¹ 1 John iii. 20. ² Rom. iv. 25.
³ 1 Pet. ii. 22—24. ⁴ Is. liii. 5, 6. ⁵ 1 Cor. xii. 12; 2 Cor. i. 21.
⁶ 1 John i. 7.

what reason could there be on our part, of God's *eúdoκias*, good pleasure, or His Son's *φιλανθρωπίας*, love to mankind? We are all such as St. Paul describes us, Rom. v. "Without strength, ungodly, sinners, enemies;" and doth not God commend His love, that while we were such, Christ died for us? ver. 8. It is then of grace and mercy Christ is given to us?

2. Besides, it was another part of grace and mercy to accept of the satisfaction of another person for us, to punish him, and let us go. In common justice the soul that sins must die¹, but here the soul that sins is set at liberty, and the person that never sinned is put to death.

Consider then the case betwixt the Person of

the Father and the Son, and no man dare call it a free remission, for the purchase was dear, and the price inestimable. But whatsoever it cost Christ, it cost us nothing, and so it is freely of grace from Christ.

2. And to us it is freely grace from God the Father, by a sentence, I said, from His mercy-seat, not because He acquits us, and remits our sin without a full satisfaction to His justice, or accepts that for perfect righteousness, which is not perfect, but because when He might have exacted the uttermost farthing of us, the principal debtors, He receives the full at the hands of a surety, and that surety His own dear Son, Who had never offended or displeased Him⁴.

But here it must not be forgotten, that upon the pronouncing this gracious sentence of absolution and remission, He covenants with

¹ [Luke ii. 14; Eph. i. 5, 9; Tit. iii. 4.] ² Eph. ii. 4, 5. ³ Ezek. xviii. [4, 20.]

⁴ Isa. liii. 6; Heb. x. 14; 1 John ii. 1, 2; Mat. iii. 17

all that He absolves, for new obedience, that they serve Him in righteousness and holiness¹; that they become new creatures², put off the old man, and put on the new³; deny ungodliness and worldly lusts, and live righteously, and soberly, and godly in this present world⁴. This we call Sanctification, which must inhere in us, and be perfect, though not in degrees, yet in parts, which He hath promised to accept, and will remit the imperfection for Christ's sake⁵.

Remission then of sin imports two things.

1. A freedom and discharge from the law of sin.
2. A freedom and discharge from the law of death.

For in sin there is, as appears, Rom. viii. 2, a double law or power.

1. A law *dominandi*, of domineering.

2. A law *damnandi*, of condemning.

But to those who are in Christ, both these laws are made void, made null, and quite abrogated.

1. The law of sin, by which it commands and domineers, is cashiered; for no regenerate man obeys it in the lust thereof⁶.

2. The law of death, by which sin damned and condemned, is now of none effect; for by Christ the sting of death is taken out⁷. Both which the Apostle punctually and comfortably hath thus expressed, "There is no condemnation to those which are in Christ Jesus, who live not after the flesh but after the Spirit. For the law of the Spirit of life, which is in Christ, hath freed them from the law of sin and death⁸." And upon it he sings his *ἐκπαινω*, or song of triumph. "Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is

¹ Luke i. 75. ² Rom. vi. ³ Eph. iv. 22—24. ⁴ Tit. ii. 12. ⁵ 2 Cor. iv. 16; 1 Cor. xiii. 11, 12; Eph. iv. 14. [16]; 1 Pet. ii. 2; Heb. viii. 12.

⁶ Rom. [vi. 18]; xiii. 14; Gal. v. 16; 1 Pet. ii. 11. ⁷ 1 Cor. xv. 55, [56.] ⁸ Rom. viii. 1, 2.

he that condemneth ! It is Christ that died, yea rather that is risen again, Who is even at the right hand of God, Who also makes intercession for us¹."

To believe then the remission of sins, is to believe those two great fundamental doctrines of Justification and Sanctification.

Which in brief is this,

1. That God graciously and freely, without any merit or desert on our part, gave His Son to die for the world².

2. That for His meritorious death and passion He remits the fault, absolves from the guilt, and acquits from punishment all penitent and believing sinners³.

3. That imputing to them the obedience of His own Son, and His righteousness, [He] accounts them just in His sight⁴.

4. That all who are justified, and thus acquitted, have holiness in some de-

gree, according to the condition of this life, inherent in them⁵: which, though it cannot wholly discharge from sin, yet it frees from the dominion of sin⁶, so that no justified person yields himself a slave and a vassal to sin, but resists its commands, mortifies, crucifies it, and makes it die daily⁷. "He that hath this hope purifies himself⁸."

And that of this article we might have the greater security, God hath committed to His ministers the word of reconciliation⁹; to effect which, all that He hath left in their hand and power, especially tends.

1. His word He hath committed unto them, and that hath a cleansing power. "Now you are clean by the word I have spoken unto you¹⁰." Preach they must, and the main part of their doctrine is repentance and remission of sin¹¹.

¹ Rom. viii. 33. ² Rom. iii. 24.
³ 2 Cor. v. 19; Acts ii. 38. ⁴ 2 Cor.
v. 21; Phil. iii. 9.

⁵ 2 Cor. vii. 1. ⁶ Rom. vi. 5, 6.
⁷ Rom. viii. 5, 6; Col. iii. 5; 2 Cor.
v. 17. ⁸ 1 John iii. 8. ⁹ 2 Cor.
v. 18. ¹⁰ John xv. 3. ¹¹ Luke
xxiv. 47.

2. They are to pray, *ex officio*, and one part of their prayer is intercession; to stand betwixt the temple and altar, and cry, "Spare Thy people, O Lord, spare Thy people¹." Aaron, Phineas, stood in the gap, and made atonement²; and the presbyters are to be called to pray over the sick person, that the sin he hath committed may be forgiven³.

3. Come to the Sacraments, of which they are the ministers; two they are, and both have remission of sins annexed to them, that is the grace assured by these seals. "Go and baptize all nations for remission of sins⁴," that is the promise made to Baptism. "This is My blood of the New Testament shed for you, and for many, for the remission of sins⁵," that is the grace of the Eucharist.

4. Lastly, to the Priest's hand He hath delivered a key, and the use of it is for the detention and remis-

sion of sin, "Whose sins you remit, they are remitted⁶."

Cast but up all this, and you shall see to what it will amount. The total will set forth unto us the infinite justice and mercy of God about sin. His justice that would not pardon a sinner without satisfaction first made. His mercy and readiness yet to grant a pardon, that He would give His Son to purchase a remission for us. And that to pass over the security to us, He hath left us His word to publish His will about it, instituted Sacraments to seal it, ordained us Priests, and left keys in their hands, to administer. That so by the words dropped from their lips, by the prayers offered by their devout and charitable hearts, by the Sacraments consecrated by their hands, by the keys left in their office, the full pardon and remission of sin might be made known, obtained, sealed, and delivered over to sinners.

¹ Joel ii. 17. ² Numb. xvi. 46;
xxv. 11; Ps. cvi. 30. ³ Jas. v. 14.
⁴ Acts ii. 38. ⁵ Mat. xxvi. 28.

⁶ John xx. 23.

The practical part of this Article.

1. To be thankful to God for our pardon¹.

2. To give Him the sole glory of the purchase, acknowledging it to be His mere mercy, to send His Son for that end².

3. Never to forget His mercy³, that would, while we were yet sinners, offer us pardon and grace⁴.

4. To set ourselves seriously to perform the condition on which remission is promised and purchased for us, without which our pardon can never be secured to us⁵.

5. To continue in good hope, and never despair, that if we do our part, God will not fail to do His⁶.

6. To pray to God daily for mercy and remission⁷.

7. Highly to esteem all those ways and means which God hath ordained in His Church to convey

this pardon and remission to us⁸.

I believe the Resurrection of the body.

*Resurrectio mortuorum, fiducia Christianorum*⁹. The Resurrection of the dead was the hope of the Fathers, and is the expectation of Christians: "For if the dead rise not, we are of all men most miserable; our faith is vain, our preaching is vain¹⁰."

We in this article then confess, that there shall be a future restauration, or rising again of this same flesh of ours out of the grave, which being arrested by death, was laid up in that prison; so that all the dead are prisoners of hope, that a day of delivery will come, when their bodies, secured in their tombs, shall be set free from this bondage of corruption.

1. The time when this shall be done, is at the last day, when the Lord Himself "shall descend from Heaven with a shout, and

¹ Rom. vii. 24, 25. ² Rev. v. 8—10. ³ Ps. cxxxvii. 5, 6. ⁴ Rom. v. 10, 11. ⁵ Rev. ii. 6; Acts ii. 38. ⁶ John xiv. 1, 2. ⁷ Mat. vi. 12.

⁸ Phil. ii. 29; iv. 8; Mat. xiii. 44—46. ⁹ Tertull. de Resur. Carnis. § 1. ¹⁰ 1 Cor. xv. 17—19.

with the voice of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first¹."

2. This is an act of power; for it shall be done by the power of God, and of Christ.

1. As it proceeds from the power of God, so it shall have its effect upon all men, good and bad alike; for all must "appear, and receive according to what they have done in their body, whether good or bad²." The dry bones came again together, and lived again: but it was the power of God's Spirit that did it: and the Apostle making mention of this act, refers it merely to this cause. God shall do [it] by the *ἐνέργεια*, "that mighty working whereby He is able to subdue all things to Himself³."

2. But as it proceeds from Christ, or the Spirit of Christ, so it shall

have its effect upon the body of the Saints only. They are in Christ, as in their Head; and the Spirit of Christ is in them, as members of His Body; and by this power they shall rise and live. This is that the Apostle teacheth, "If the Spirit of Him who raised up Jesus from the dead dwell in you, He also shall quicken your mortal bodies⁴." Observe that the Apostle saith not, "shall raise⁵;" for the wicked, will they nill they, shall be raised, but not by the Spirit of God that dwells in them; it is an act of mere power, not of grace. But of those in whom the Spirit of Christ dwells, he speaks otherwise; their mortal bodies shall be "quicken^{ed}." There needs only some power to stir, and excite the vital part; which, though dull and sluggish, yet remains in them, as it is in trees that

¹ 1 Thes. iv. 16. ² [2 Cor. v. 10];
Rsek. xxxvii. ³ Phil. iii. 21.

⁴ Rom. viii. 11. ⁵ [ζωοποιήσει.
See Hooker, B. v. c. 68. § 12. Comp.
2 Cor. iv. 14.]

have their sap in the root in the depth of winter, and being quickened, warmed by the heat of the sun in the spring, becomes active, and shoots up into the branches; so also this seed or principle of life that dwells in the bodies of the Saints, even when they lie in the heart of the earth, being called up by the power of God, shall kindly and sweetly dispose them toward their Resurrection¹. Whereas then all may be said properly to be raised, the Saints in a peculiar sense are said to be quickened, as having a kind of energy preserved in their mortal bodies by the Spirit of Jesus: quickening being the reduction of that to life that hath life in it.

3. And as it is an act of power, and must be, for, *a privatione totali ad habitum non datur regressus*, so it is

¹ 1 Cor. xv. 45.

an act of justice also, that the same body arise, and no other, that so that individual body which is a co-partner in sin, may be punished; and that which doth partake in righteous actions and sufferings, may be rewarded.

The same body, I say, shall arise²; the same for substance, but not for qualities; for freed it shall be not only from sin, but from all defects, *ad naturam non ad injuriam redimur* [Q]. Diseases, blindness, lameness, mutilation, &c., shall be taken away; and most likely it is that man shall be restored to that integrity and perfection in which the body of Adam was first created.

4. In one word, it shall be a "spiritual body³," not moved by a natural principle, but by the Spirit of God, which spirituality consists in this, as divines have taught [R];

1. Immortality. Death shall be no more.

² Job xix. [26, 27]; 1 Cor. xv. [42—44.] ³ 1 Cor. xv. 44.

"This mortal must put on immortality¹." And of this the reason given is this; when reward and punishment is eternal, the subject of these must be eternal and perpetual also.

2. Glory, splendour, brightness, or clarity. They "shall shine as the sun²;" be like our Saviour's body. "He shall change our vile body, that it may be like His glorious body³;" and what the quality of that is, was shewed in His transfiguration, when "His face did shine as the sun, and His raiment was white as the light⁴."

3. Agility, nimbleness, quickness, no motion quicker. "They shall follow the Lamb whithersoever He goeth⁵;" which motion in Him being very speedy, the motion of their bodies

must needs be very speedy also, so that no gravity or ponderosity of the flesh shall be able to retard them. In the book of Wisdom it is thus expressed: "They shall run to and fro as sparks among the stubble⁶." From Christ's body when He walked on the waters, and when He did ascend to Heaven, as it is conceived, all heaviness was removed, as it shall be in the Saints of God at the last day, when they shall meet the Lord in the air⁷.

4. Impassibility, nor cold, nor heat, nor diseases, nor griefs, nor passion shall molest them, or disturb them. "It is sown in corruption, it is raised in incorruption⁸." As for those passions and senses which perfect the nature of man, and help it, no way hurt it, these shall remain after the Resurrection, but so ordered and regulated, that

¹ 1 Cor. xv. 53.

² Mat. xlii. 43.

³ Phil. iii. 21.

⁴ Mat. xvii. 2.

⁵ Rev. xiv. 4.

⁶ Wisd. iii. 7.

⁷ 1 Thea. iv. 17.

⁸ 1 Cor. xv. 42.

man from them shall receive no prejudice.

5. Subtily, which is not so to be understood, as if the bodies of the Saints should be turned into an airy body, but all grossness and feculency shall be transparent as the sun, and shall as near come unto the nature of a Spirit, as it is possible for a body: "It is sown a natural, but it shall be raised a spiritual body¹."

The practical part.

1. To keep our bodies in a rising condition, not polluting these temples of the Holy Ghost with sloth, drunkenness, lust, or spot of sin²; but in all purity and sobriety to prepare them for this heavenly condition, which we expect.

2. That since they shall be spiritual, we inure them to the directions of the Spirit, and make them tame and tractable to comply with it.

3. That we comfort our-

selves in our death, and in the departure of our friends, with what is written Job xix. 25; 1 Thes. iv. from 13. to the end.

4. That we suffer patiently even to death; for if we suffer with, and for Him, we shall reign with Him³.

5. That we pray to God for the consummation of all things⁴, that they whose souls are at rest, may have their bodies joined to their souls, that they with us, and we with them may be perfect⁵.

6. That we be thankful to God for His revelation and promise, which was unknown to the heathen, and being preached unto them, seemed ridiculous⁶.

And the Life everlasting.

All, good and bad, must receive their bodies again, and rise⁷: but the condition of good and bad is not the same; "for they that have done evil, shall rise to the resurrection of judgment or

³ Rom. viii. 17; Job xix. 27.

⁴ Rev. xxii. 20; 1 Thes. iii. 13, 18.

⁵ Heb. xi. 40. ⁶ Acts xvii. 18, 32.

⁷ Rev. xx. 12, 13.

¹ 1 Cor. xv. 44.

² 2 Cor. vi.

16, 17; 1 Cor. iii. 16, 17; ix. 27.

damnation; but they that have done good, unto the resurrection of Life¹."

In this clause is set forth unto us the happy state of those that die in the Lord, who after this life shall have everlasting Life.

Our life in this world is soured with two conditions.

1. It is short, momentary, finite. 2. It is full of misery, trouble, sorrow, care, anxiety; so that it cannot be rightly called *vita vitalis*, because *non est vivere, sed valere vita*² [S]. Upon which ground we call the life of damned Spirits a death; because, though they live, and live for ever, yet they live not well, they live in pain and sorrow. That Life which is reserved for God's servants, is free from both these inconveniences.

1. For it is everlasting, an infinite, endless estate, and then, nor short, nor momentary³.

2. And it is properly a Life, a Life of joy, a Life of

rest, content, peace, bliss, felicity⁴.

And this felicity is in Scripture set out unto us two ways.

1. Negatively or privatively⁵. "They shall hunger and thirst no more, neither shall the sun give light to them, or any heat:" "God shall wipe all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, nor pain." "No more curse." "No night then." Any thing that might abate, allay, or retard their happiness, shall be removed.

2. Affirmatively, or positively⁶; which felicity is of two kinds.

1. Essential, that consists in the vision of God⁷, who being the fountain of perfection, it must necessarily from Him receive all perfection.

2. Accessory; joy, security, rest, honour, and

¹ John v. 24, 25, 29. ² Mart. L. vi. Ep. 70. ³ John iii. 16; v. 24; 1 Pet. i. 4.

⁴ Mat. xxv. 21; Rev. xiv. 13; Pa. xvi. 11; xvii. 16; Mat. v. [3—11.]

⁵ *Après*, by removing of evil. Rev. vii. 16; xxi. 4; xxii. 3, &

⁶ *Deus*, by position or settling us in all good. ⁷ 1 Cor. xiii. 12.

those happinesses before mentioned, to glorified bodies. In a word, that which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive¹," that God hath prepared for them that love Him.

The practical part.

1. That we weigh and ponder these two estates together, this life, and that we hope for in heaven; the shortness of this, and the continuance of that; the trouble of this, and the rest in that: and therefore we never forfeit that eternal bliss, or incur the danger

of eternal woe, for any transitory joy, honour, gain, ease²: no, but to enjoy that happiness, we refuse not the cross itself³.

2. *Momentum est hoc, unde pendet æternitas.* True it is, that this life is but a moment; but yet such a moment, that our eternal well-being receives its rise and first motion from it. "This day," saith our Saviour to Zacchæus, "is Salvation come to this house⁴." This day, i. e. that very day when Zacchæus became a convert. Wisdom then it will be so to improve every moment of this present life, that it may be a foundation for eternity.

² 2 Cor. v. [1—4]; Phil. iii. [8]; Rom. viii. 18. ³ Heb. xii. 1, 2.

⁴ Luke xix. 9; John v. 24.

¹ 1 Cor. ii. 9; Isa. lxi. 4.

The end of the explication of the Creed.

THE SECOND PART
OF
THE CHURCH CATECHISM.

THE TEN COMMANDMENTS, AND THE EXPOSITION OF
THEM: IN WHICH IS TAUGHT THE DUTY OF OBEDI-
ENCE TO GOD AND TO MAN.

You say your Godfathers and Godmothers did promise for you in your Baptism, that you should keep God's Commandments. Tell me how many there be.

Ans. Ten. Which for this reason is called the Decalogue, or ten words. And the brevia^te of these ten in the Gospel is Love. "Thou shalt love the Lord thy God, and thy neighbour as thyself¹." Love is a debt, and it "is the fulfilling of the law²." This law is sometimes called the law of nature, sometimes the moral law, and sometimes the law of Moses.

¹ Luke x. 27. ² Rom. xiii. 8, 10.

1. It is called the law of nature², because the good or evil actions commanded or prohibited in it, may be resolved into some dictates or principles of natural reason, imprinted in man's heart at the creation[A].

1. The commands of the first table require fidelity, reverence, honour, worship, to be rendered to the Almighty God; and they forbid idolatry, superstition, blasphemy, profaneness. Now all these duties are grounded, and may be resolved into some dictates and principles

² Rom. ii. 14, 15.

of reason, and therefore we may well call the law that regulateth these actions, natural.

For because the true and everlasting God is the supreme Lord and Governor of the whole world, and of man in particular; and because man hath his being, his power, his preservation, his well-being, and happiness from Him: and further yet, because man is in such manner subject to God, as that this great Lord and King hath absolute power over him, so that He can save and destroy him, reward and punish him, according to His own will and good pleasure.

Upon these grounds and reasons it is most just, safe, and beneficial, according to the rule of natural understanding, that man, being God's creature, subject, servant, do render unto his supreme Lord, Protec-

tor, Creator, Governor, fidelity, service, fear, reverence, obedience, love.

2. The duties of the second table are as easily resolved into principles drawn from nature and reason, which is this, 'Do as you would be done by.' Being a superior, you expect to be honoured, not dishonoured; therefore honour, and do not dishonour a superior. Wronged no man would be, in his life, in his wife, in his goods, or good name. Therefore in these, saith reason, wrong not another, covet not thy neighbour's wife, goods, &c. because thou thyself art offended, if another man should covet thine. Evident then it is, *eadem Dei et nature vox*, that the voice of God and nature in these things is the same¹.

2. It is called the moral law, because it belongs *ad mores*, being a just rule or measure imposed by God, directing and binding to

¹ Rom. II. 14.

the obedience of things holy, honest, and just¹. It teacheth us to live "righteously, soberly, godlily, in this present world²," and to avoid all ill manners that are contrary to these.

3. It is called the law of Moses, because that after the first tables, in which they were written by God's own finger, were broken by him, they were, by God's command, by Moses written again, and by him delivered to the children of Israel for a perpetual and a standing law³.

To be a perpetual and a standing law, I say; for though by Christ the curse and malediction were taken away, (for it hath no "power to condemn those who are in Christ⁴,") yet the obligation yet remains. For Christ "came not to destroy the law, but to fulfil it," and in the same chapter imposeth it; "But I say unto you, &c.⁵" And the Apostles establish the

law, and urge the law as a rule for good and evil⁶.

Quest. What then dost thou chiefly learn out of this law, or in these ten Commandments?

Ans. I learn two things:

1. My duty towards God.
2. My duty towards my neighbour.

Quest. How many Commandments teach you your duty to God?

Ans. The four first Commandments; so that this first part of the law seems to me not unlike the river that went out of Eden, to water Paradise, and from thence it was parted, and became into four heads⁷.

1. The first teacheth us the duty we are to perform to God inwardly; from the heart to acknowledge Him for God, our God, and to be but one God.
2. The second sets us a rule for our outward religious adoration; that we fall down be-

¹ Rom. vii. 12. ² [Tit. ii. 12.]

³ Exod. xxxii. 19; xxxiv. 27, 28.

⁴ Rom. iii. 19; viii. 1, 33. ⁵ Mat.

v. 17, [22, 23, 24, 29, 44.]

⁶ 1 John ii. 4; Rom. ii. 7, 14; iii. 81; 1 Cor. ix. 9; Eph. vi. 1; 1 Cor. xiv. 21; Jam. ii. 8, 9, 11. ⁷ [Gen. ii. 10.]

fore Him, and Him alone, as God ; and abhor the adoration of all idols and images.

3. The third directs our tongue and speech ; that we acknowledge His Name to be holy and reverend, and therefore take it not into our mouths in vain.

4. The fourth commands us to set out a sufficient and convenient time to His service ; especially to observe that day that is appointed to that purpose.

And the manner how these duties are to be per-

formed, is with all the heart, all the soul, all the strength¹. With the heart, that is, freely and cordially, not out of coercion or compulsion : with the soul, that is, understandingly, not ignorantly and out of custom : strength, that is, so far as we can, not lazily, remissly, coldly. Lastly, with all these ; for God will have all, or none at all ; He will admit of no co-partner or co-rival in His service.

Quest. How many Commandments teach you your duty to your neighbour ? that is, to any one that bears the face of a man.

Ans. The six last, called the second table.

This neighbour is either a

Superior ; and your duty to him is enjoined in the fifth command, " Honour thy father and mother."

Inferior or equal ; and he may not be wronged,

1. In his own person. Com. 6.
2. In his wife's person. Com. 7.
3. In his goods. Com. 8.
4. In his good name. Com. 9.
5. In purpose or intent, motion or design. Com. 10.

¹ Luke x. 27.

But before we come to interpret every one of these laws in particular, some general rules are necessary to be set down, which being understood and remembered, will give great light and ease to the interpretation of the whole: and they are these.

1. Such as the law-giver is, such is His law; but He is a Spirit¹, and therefore the law is spiritual, and reacheth unto the powers of the soul, and chargeth the hearts and thoughts with obedience, as well as the outward man². Human laws bind the hand and tongue³; the divine, the heart. It chargeth the understanding to know every duty, the memory to retain every duty⁴, the will to choose the better and leave the worse, the affections to love what God loves, and hate what He hates.

2. *Nullum præceptum consistit in indivisibili.* A great latitude then every precept hath, and though brief in words, is very large

in contents, far more being commanded or forbid, than is named. For the extension of any command, observe,

1. That every command is both affirmative and negative⁵: under the affirmative, all duties that can be reduced to that precept are commanded, and all the breaches forbidden⁶; and under the negative all the breaches are forbidden, and all the contrary duties commanded⁷.
2. In any precept, whensoever a duty or a sin is commanded or forbidden, all the degrees of that sin or duty, all the causes, antecedents, consequents, circumstances, occasions, provocations, furtherances, are commanded or forbidden also⁸.
3. That every commandment is to receive interpretation from the end; for, *finis dat amabilita-*

¹ John iv. 23, 24.

² Mat. xxii. 37.

³ John xix. 7.

⁴ Heb. x. 16.

⁵ Mat. v. 21, &c.

⁶ Mat. iv. 10.

⁷ Eph. iv. 31, 32.

⁸ 1 Thes. v. 22;

Mat. xxv. 27, 30.

tem, mensuram, ordinem mediis, the end stirs up love, sets a measure and order to the means; as, "Thou shalt not kill;" the end is for the preservation of man's life, and the restraint of cruelty. Here then a man is bound to fly whatsoever shall hurt, and to do whatsoever may preserve the life of man. And the like is to be said of the rest.

3. That the negative bind *semper et ad semper*, i. e. they oblige perpetually, and may upon no occasion and at no time be dispensed with; as, "Thou shalt not kill," "Thou shalt not steal," &c. always, and in all places bind. For they are acts of sin, and cannot in any time or place be well done. But the affirmative bind not *ad semper*, to all times; but are to be performed readily, and with a willing mind, at all hours and seasons when matter and circumstances require them to be done. Thus

those commands are to be understood, "Pray always, Give thanks always¹, Rejoice in the Lord always²," &c., that is habitually, or in a ready disposition of mind and will, not absolutely always. For there is a time to labour, as well as to pray; and a time when God "will have mercy and not sacrifice³."

4. That most of the commands are given in a negative form, to put us in mind of our inclination to ill, that ought very greatly to be restrained, and first rooted out before we can be capable to do good: "Cease from evil" first, then "learn to do good⁴."

5. That they are given in the second person singular "Thou shalt have no other gods," &c.; that no man shift off the command from himself, as if it concerned him not. For it is an usual put off; that which is spoken to all, is esteemed as spoken to none.

¹ 1 Thes. v. 17. ² Phil. iv. 4.
³ Mat. ix. 13; Hos. vi. 6. ⁴ Isa.
i. 16, 17.

6. That they are given in the future tense, as being not only given to them who then lived, but to all succeeding generations¹.

7. That the five first have reasons added to them, is,

1. That we may know that our own reason is much darkened, and must be quickened before we shall do our duty cordially to God and our superiors.
2. That we may know that God puts nothing upon us but what is reasonable, and such as if we hearken to reason, we shall judge fit to be done.
3. That these reasons, drawn from rewards and punishments, are most powerful.
8. But among all reasons, that prefixed in the preface, "I am the Lord thy God," &c., must needs be most efficacious, and of largest influence. For he that shall truly lay that to heart, that it is God, his God, that commands, can-

not choose but be ready to obey.

The Preface to the Commandments.

The same which the Lord spake in the twentieth chapter of Exodus, saying, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage²."

By this preface,

1. There is first a terror stricken into us, that we take heed to what follows. For these are not the words of a mortal man, but of the eternal God. The same, the very self-same, which Jehovah³ spake in lightning and thunder, and the voice of a trumpet drowning that thunder, upon Mount Sinai, when the smoke ascended, the fire flamed, and the mountain trembled, and all the glory of Heaven was turned into terror. God, by publishing His law in this manner, would have all to whom it was given know, that they have not to deal with an impotent lawgiver,

¹ Dent. vi. 7.

² Catech.

³ Exod. xix. 18, 19.

that can more easily command than punish; but with such a Potentate, that can command Heaven, earth, fire, air, in revenge of the breach of His law; for the breach of this He will call all men to an account. And if He were so terrible in proclaiming, how fearful will His presence be, when He comes as a Judge to call for an account of this law? That day will be full of horror to all rebels¹.

2. A ground laid for obedience in the following words; in which consider,

1. That He is the Lord, Jehovah, *יְהוָה*, a Lord absolute and independent, one of Himself, all other things being from Him in creation, direction, preservation, at all times, in all places, a munificent, bountiful Lord. A Lord that had power and authority enough to make a law. Such a Lord, then, ought to be heard, when He speaks to His servants,

and they are to obey Him.

2. If this reason from His greatness move not, then He labours to gain their and our attention and good will from His goodness; that this great Lord was their God. "I am the Lord thy God."

1. Thy God by covenant with Abraham.

2. Thy God by propriety. The nations had every one their gods and idols, but He was the God of Israel; and whom should a people hear speak but their God?

3. Lastly, to gain attention, He puts them in mind how lately He brought them out of Egypt, a "house of bondage." And these reasons are as powerful to move us to be obedient to this law, as they could be to Israel. For He is our Lord, as He was theirs; and then we being His servants must hear Him speak and obey Him. He is our good God,

¹ Heb. xii. 18, &c.

that hath made a covenant with us before many nations of the earth; why then should we not observe His statutes, and keep His laws? The delivery indeed from Pharaoh and the Egyptian bondage, literally concerns Israel; but He hath bestowed upon us a greater favour, sent us a more beneficial deliverance, having "translated us out of the kingdom of darkness, into the kingdom of His dear Son¹," and enlightened us "that sat in darkness, and in the shadow of death²:" a benefit that ought never to be forgotten, and never to be requited with disobedience and rebellion to His laws.

Egypt signifies darkness, and may aptly be a type of sin, which is a work of darkness.

1. Either because it is committed against God who is light, by the suggestion of the prince of darkness.
2. Or because too often committed in the dark.

¹ Col. i. 13.

² Luke i. 79.

"They that sleep, sleep in the night, and they who are drunk, are drunk in the night³."

3. Or else because it deserves to be punished with eternal darkness⁴.

The devil is too like Pharaoh, that hath always sought to kill the male children of Christianity in the birth: of which purpose when he failed, he loaded the backs of the primitive Christians with rods, and hard tasks, never ceasing till he pursued them to death. From which when it pleased God to deliver His people, and give them rest, then he sets upon them with another stratagem, and labours to bring them under again by transforming himself into an Angel of light⁵: so that if possible by any means he may make them his captives and bond-slaves to sin.

But from this darkness, from this tyrant, from this slavery, the Lord our God hath delivered us⁶. And

³ 1 Thes. v. 7.

⁴ Mat. xxv. 30.

⁵ 2 Cor. xi. 14.

⁶ 2 Tim. ii. 26.

our deliverance exceeds that of Israel in three respects.

1. Theirs was from the captivity of their bodies; ours from the bondage of our souls.
2. Theirs from Egypt only, and the tyranny of man; ours from hell and the tyranny of the devil.
3. They were redeemed by strength of arm, by signs and wonders, without any price at all; but He bought and paid for us with His own blood: *Iustitiae opus erat, non potentiae*, 'it was a work of justice rather than power.'

As therefore our deliverance was greater, the benefit is greater, and the means by which it was done more miraculous; so it should cast upon us a stronger obligation to hear and do whatsoever our Lord God shall command us.

And now hearken to what He commands.

The first Commandment.

Thou shalt have no other Gods before Me.

At this time, when Israel came out of Egypt, all nations had corrupted their ways before God, and though atheism had not prevailed, nor doth yet over any whole nation; for *nulla gens tam barbara*, &c. [B], there never was any nation so barbarous, which did not acknowledge and worship some god or other; yet among the Chaldeans, Philistines, Egyptians, their gods were multiplied, and were according to the number of their cities: at last the number of the heathen gods grew so great, that Varro reckons up 30,000. That then the Israelites, or God's people, for the future, should not choose and adore any strange gods, it pleased the God of Heaven to give this strait charge, "Thou shalt have no other gods before Me."

From the end it must receive its interpretation.

He hath revealed Himself
in His Word, and His works.

To acknowledge Him to be
such a God in His essence,
in His attributes, in His
Persons, as the Scriptures
have taught us.

3. To believe all His re-
velations, to adhere to His
promises, to stand in awe of
His judgments, and to trem-
ble at His threats, and to
obey His directions¹.

4. To put our whole con-
fidence in Him, and con-
tinually to depend upon
Him and His providence².

5. To proceed toward our
lawful ends, by such means
as He hath appointed³.

And these are the main
acts of faith, which is
grounded especially on
God's veracity, omni-
potency⁴.

2. Hope.

6. That with patience we
submit to the will of God in
all things⁵.

7. That with alacrity we
undergo afflictions, and do
not fret ourselves, and mur-
mur under the cross⁶.

8. That we seek not re-
venge, but commit our cause
to Him that judgeth right-
eously⁷.

9. That we joy and de-
light in God⁸.

And these are the main
acts of hope, which is
grounded on God's
mercy and truth, im-
mutability, justice⁹.

3. Charity, or Love.

10. That we love God
above all things, and for
Himself¹⁰.

11. That we obey Him
and fear Him, and be ze-
alous for Him¹¹.

12. To esteem, prize, and
value God more than all¹².

13. To do any thing, or
suffer any thing rather than
displease Him¹³.

14. To be afraid to lose

¹ 2 Chron. xx. 20; Isa. xxvi. 1, 2;
Hab. iii. 16; Ps. iv. 4; Amos iii. 8.

² Ps. xxii. 4, 5, 8, 9; Eph. iv. 14;
Zeph. iii. 12.

³ Isa. xxxviii. 21.
⁴ Mat. iv. 4; Rom. iv. 21; Heb.
vi. 18.

⁵ Mat. vi. 10; Luke xxi.
19; 1 Sam. iii. 18.

⁶ Isa. xxx. 15; Mat. v. 11, 12;
Pa. xxxvii. 1, 7; Isa. xxvi. 20.

⁷ Deut. xxxii. 35; Rom. xii. 19.

⁸ Heb. iii. 6; 1 Pet. i. 8, 9.

⁹ Isa. xlix. 18; xxv. 1; Numb. xxiii.
18—28; Zeph. iii. 5; Deut. vii. 7—9.

¹⁰ Deut. vi. 5; x. 12.

¹¹ Exod. xx.
20; Rev. iii. 19.

¹² Mat. x. 37;
Phil. iii. 8.

¹³ Gen. xxxix. 9

His favour, and grieve for His absence¹.

15. To have a care to recover His love again².

16. Not to think the time long we serve Him.

17. To hunger and thirst after Him and His sanctifying Spirit³.

18. To resist and hate sin⁴, receive grace, and improve it⁵.

19. To desire the perpetual vision of God⁶.

All these are the main acts of love, and they are grounded upon God's goodness and mercy⁷.

Farther yet out of these three theological virtues, and the consideration of God's attributes, arise

1. Invocation, when in our necessities by instant prayer we call upon Him⁸.

2. Humble adoration, when with all submissiveness we adore and worship Him⁹.

3. Thanksgiving, when with a grateful heart we bless Him, and praise Him for His manifold mercies¹⁰.

4. Praise, when we think and speak honourably of God, recount and magnify His ways and works, and confess His attributes and perfections¹¹.

5. Humiliation of heart, to ascribe nothing to our own power, nothing to our own merits, but to let God have all the glory¹².

Now all these duties must be done { Sincerely,
Constantly¹³.

Sincerely, without hypocrisy; and constantly, without fainting. Which may be easily collected out of these words,

Coram Me. Before Me.

1. The service we do, is before His face, in His eye, in His presence, and therefore must be entire and sin

¹ Ps. li. 11, 12; John xx. 13.
² Isa. xxvi. 8, 9; Ps. cxxxii. 4.
³ Mat. v. 6. ⁴ Prov. viii. 13.
⁵ 2 Cor. vi. 1; Ps. xlii. ⁶ Phil. i. 21, 23. ⁷ Ps. xlii. 5; cxvi. 1, 5; Neh. i. 5.

⁸ Luke xi. 1—14. ⁹ 1 Cor. vi. 20; Ps. xcv. 6. ¹⁰ Ps. xcv. 1, 2, &c.
¹¹ Ps. xcv. 1—3; Ps. xcvi. ¹² Ps. cxv. 1. ¹³ Heb. x. 23, 24; Josh. xxiv. 14; 2 Cor. i. 12; ii. 17.

ere: for if it have any hypocrisy or mixture of base ends in it, He will reject it. He is a witness and spectator of all our hearts and counsels¹, and therefore it behoves us to see that our religion be such as that eye will approve that looks into the secret recesses of the heart.

2. It requires that our religious duties be constant also², for *gnal panai*, 'before me,' oftentimes signifies continuance of time, as Numb. iii. 4³. Eleazar and Ithamar minister in the Priest's office *gnal pene Aharon*, that is, Aaron being yet alive. So 1 Sam. xxxi. 1; Deut. xxi. 16. The sense then, "Ye shall have no other gods before Me," is, so long as I am, so long as I live⁴. But I am alive and live for ever, therefore be a constant servant unto Me, and serve for ever.

The sins and offenders

against this Commandment are,

1. *Against Faith.*

1. They, who as the fool, Ps. xiv. 1, "say in their heart, there is no God."

2. They which know not God⁵, and are wilfully ignorant of the laws of God, that they may sin with confidence.

3. They who stagger in the faith, are doubtful, and disbelieve what He hath revealed, and despise any of God's precepts⁶.

4. They who are apostates from the truth of religion⁷.

5. They who disbelieve any articles of the Creed, and are heretics⁸.

6. They which rend the unity of religion, and are schismatics⁹.

7. They who pass away their time securely, as if there were no God, and are practical atheists, and profane persons¹⁰.

¹ Rev. ii. 23; Jer. xi. 20; xvii. 10.

² Gal. vi. 9. [על פני] * על פני

[על פני]

⁴ Eph. vi. 18.

⁵ Jer. iv. 22; Job xxi. 14. ⁶ 1 Pet. ii. 7, 8; 1 John v. 10. ⁷ 2 Pet. ii. 1, 20; Tit. i. 14. ⁸ Gal. i. 6. ⁹ Heb. x. 25; 1 John ii. 18, 19. ¹⁰ 1 Thes. v. 6, 7; 2 Pet. ii. 10—20.

8. They who use charms, sorceries, enchantments, witchcrafts, predict fortunes, that give themselves to the devil, and make contracts with him¹, invoke Angels, Saints², or evil spirits³, or any other creature.

9. They that pray to unknown or false gods⁴; these are idolaters.

10. They that rely, and trust upon any thing or means more than God, and prefer any service before His will⁵.

11. They that tempt God⁶, and rely upon His protection against His rules, and without His promise, promising themselves security and success in a way, which the word of God will not warrant.

12. They that make religion to serve ill ends, or do good to evil purposes, or do evil under a pretence of good⁷.

13. They that walk in forms and shadows of religion, but deny the power of godliness⁸. These are hypocrites.

2. *Hope.*

14. They who are impatient⁹, and repine and murmur at the prosperity of the wicked¹⁰, and submit not to the will of God.

15. They that deny God and religion, rather than they will take up the cross and follow Christ¹¹.

16. They who do not serve God with a joyful heart¹².

17. They who presume upon God's mercy¹³.

18. They who despair of His mercy and protection¹⁴.

19. They who are so proud that they care not for God¹⁵.

3. *Love.*

20. They who accuse God of severity or remissness¹⁶.

¹ Deut. xviii. 11; Lev. xx. 6.

² Col. ii. 18.

³ 1 Cor. x. 20, 21.

⁴ 1 John v. 21; Eph. v. 6.

⁵ 2 Chron.

xvi. 7—9, 12.

⁶ Mat. iv. 6, 7.

⁷ Gen. xxxiv. 14, 15; 2 Sam. xv. 7;

Rom. iii. 8.

⁸ 2 Tim. iii. 5; 2 Pet. ii. 18.

⁹ 1 Cor. x. 10.

¹⁰ Ps. lxxiii. 3,

12, 13.

¹¹ Gal. vi. 12; Mat. xix.

21, 22.

¹² Ps. ii. 11.

¹³ Isa. vii.

12; John viii. 83.

¹⁴ Gen. iv. 13.

¹⁵ Exod. v. 2; Jer. i. 29; Ps. x. 4.

¹⁶ 2 Pet. iii. 3, 4; Rom. ii. 4, 5.

21. They who do not obey, love, fear God, nor are zealous for Him¹.

22. They who do not esteem of God as they ought, nor desire Him².

23. They who do not hate sin, nor labour to be reconciled to Him³.

24. They who do not improve His grace, and thirst after His righteousness⁴.

25. They who do not pray to Him, nor praise, nor thank Him⁵.

26. They who arrogate the glory of any action or power to themselves, and give not the glory to God⁶.

The second Commandment.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in the heaven above, nor in the earth beneath, nor in the waters under the earth: Thou shalt not

bow down to them, nor worship them, &c.

As in the first Commandment⁷ God did condemn all false gods, so He doth in this second forbid all false external worship. In that we are taught Whom we are to worship, viz. the one true God. In this, how we are to worship Him, viz. not after our own inventions, but as He hath commanded in His Word.

The duties of this Commandment are learned from the intents of it; for, 1. It was directed against the false adorations of the heathen, who believed the images of their gods to be filled with their deity. 2. And it was a caution to all men to prevent those low imaginations they might have, to think God to be like to man. 3. And a prescription for God's worship.

In it take notice { precept, "Thou shalt not make," &c.
of the { sanction, "For I the Lord," &c.

¹ Rom. i. 20; Rev. iii. 15, 16; Josh. xxiv. 24. ² Rom. viii. 7; Luke xix. 22. ³ Ezek. xlii. 7; Jer. viii. 4-6; Ps. cxliii. 6; xlii. 1. ⁴ Ps. lxiii. 1; Mat. xxv. 14; John vii. 37. ⁵ Ps. cix. 4; 1 Pet. ii. 9; Rom. i. 21. ⁶ Acts xii. 23; Mark ii. 12; Rev. xvi. 9; Dan. iv. 29, 30. ⁷ Deut. iv. 15-17, &c.

1. The precept { 1. Against the making an image.
is double, { 2. Against the worshipping, being made.

1. The former part of the precept is illustrated by a double distribution.

1. Of the kinds of images, graven or painted: graven massy images, molten out of any metal, or carved in wood or stone; or painted, being the εἰκων or resemblance of the Deity.

This command is not so strictly to be understood, as if the art of carving¹ or painting were unlawful; which is attributed to God's Spirit, and of which we have the draughts in the Cherubims, and other utensils, and ornaments of the temple². But it must be understood *secundum subjectam materiam*, according to that matter about which the Commandment was given, viz. the representation of the Deity, and because the attempts of men were to represent this, ("make us gods that may

go before us³") therefore God prohibits here any such attempt. Which the more seriously any man thinks of, the more foolish it must needs be. For what can be more vain than to go about to shape a body to an incorporeal substance⁴; to make that essence which is invisible the object of the eye; to liken Him that is a Spirit to a poor man, nay worse, a beast, a bird, a fish; to confine Him, who fills all places, in the compass of a little brass, stone, silver, gold, formed according to the pleasure and skill of the workman? He that goes about to do this, as did Demetrius⁵, is an idolater materially, which is here first forbidden. *Non facies tibi.*

2. The second part of the distribution is, "Nor the likeness of any thing in heaven above, nor in the earth be-

¹ Exod. xxxi. ² [Exod. xxvi. 1; xxxvi. 8; 1 Kings vi. 29, 35.]

³ Exod. xxxii. 1. ⁴ Ps. cxlii. 4. 5; cxv. 8, &c.; Isa. xl. 25; xlii. 7, &c. ⁵ Acts xix. 24.

neath, nor in the waters under the earth." By which is prohibited the shaping any image after the heathen manner. In the heaven they worshipped the sun, moon, and stars; in the earth an ox, a calf, a cow, &c.; in the water the crocodile, &c. In a word τὰν ὃ σῶζει καὶ ἀποκτείνει, every thing that could save or kill. And for these they had peculiar names; and these they did represent by symbols, and pictures, and massy images. Now in any of these forms, and consequently in all, God forbids His people to represent Him; which, if it be done, is thus far only material idolatry.

2. But there is a higher step of this sin, that which makes it exceeding sinful. Formal idolatry, it is, when men fall down, kneel, and worship the image they make, or is made for them. Aaron made the calf and

was the material idolater¹: but the Israelites which worshipped the calf that Aaron made, were the formal idolaters properly.

*Qui fingit sacros auro, vel marmore vultus,
Non facit ille Deos: qui rogat, ille facit².*

Who shapes a God of gold, of stone, of tree,
Makes not the God, he makes that asks, 'tis he.

And this prostration, this adoration, this bowing before them, this worshipping is prohibited, by the second clause of this Commandment. "Thou shalt not bow down to them, nor worship them."

3. To the command there is annexed *sanctio*, a reason that hath many reasons in it, to deter men from idolatry, and to persuade men to bow to, and worship the God of Heaven only: which is the affirmative part of this precept. For He that saith, "Thou shalt not bow down to them," saith in effect thou shalt bow down and worship Me.

¹ Exod. xxxii.

² [Mart. Lib. 8. Ep. 24.]

² [Mart. Lib.

And the reasons are these,

1. That He is *El, fortis Deus*, a strong God, able to punish, able to reward, those that disobey, or obey Him; and His strength here is opposed to the vanity of idols¹, who can neither hurt nor help; but He can do both.

2. That He is *Zelotes*, a God that is jealous of His honour², and will not give it to another: no more endure a co-rival in His worship, than a husband a co-partner in his bed. "Jealousy is the rage of a man³."

3. That for this sin He will visit. It is iniquity, and those that are guilty of it are said here to hate Him⁴, and His vengeance shall pursue them, and their children, "unto the third and fourth generation," which we may find verified in all the Kings of Israel, and many of Judah; and this reason is drawn *a pœnâ*, and dissuades from bowing

to, and worshipping of images.

4. That in whom the contrary is found, bowing and adoration yielded to Him, to these He will be merciful, and to their posterity. "I will shew mercy to thousands of them that love Me, and keep My Commandments."

Now, whereas God doth assign four generations to His wrath, and doth stretch His mercy unto thousands, it is an argument, that of His own nature, He is more bent to shew mercy than unto severity.

The Commandment being thus analyzed, now let us see what is commanded, what forbidden in it.

1. *The duties commanded are,*

1. To apprehend God as an infinite, incomprehensible essence without any visible form or shape⁵, and therefore not capable of any representation, by image, resemblance, or picture.

2. To worship God with

¹ Isa. xl. 22—25.

² Jos. xxiv.

19; Ezek. xxxix. 25.

³ Prov. vi.

24; Cant. viii. 6.

⁴ Rom. i. 30;

Ps. v. 4—6.

⁵ Rom. i. 23.

all bodily worship and external forms of address¹, and adore Him with all humility and reverence, but especially to use those of which we have either precepts or examples in Scripture, or the practice of the nation or Church we live in.

3. To observe religiously and purely all the substantial and external parts of God's worship²; praying, hearing of the Word, the Sacraments, and the discipline of the Church.

4. In God's worship to use such ceremonies, as serve for,

1. Decency, 1 Cor. xiv. 40.
2. Order, 1 Cor. xiv. 30, 32, 40.
3. Edification, 1 Cor. xiv. 26; Gal. ii. 18.

2. *Offenders against this Commandment.*

1. They that fancy to themselves any likeness of the Deity³, except that

which is only analogical, and lies in His attributes, and is communicated in some sort to Him and His creatures; as wisdom, power, justice, mercy, life, &c.

2. They that frame any image or picture to represent God⁴.

3. They that make or use any image of Christ, Angel⁵, or Saints, Cross, &c., with a design or address of any religious worship to them, or through them.

4. They that worship idols, or false gods⁶, or the true God through an idol.

5. They that deny to worship God with lowly reverence of their bodies⁷, according as the Church requires reverence externally.

6. They who carry themselves rudely, carelessly, irreverently at prayer⁸, at hearing of the word of God, at the receiving of the Sacraments, or at the execution of Church discipline, or undervalue and cast aside these ordinances.

¹ John iv. 24; Pa. xcv. 6. ² Pa. i. [16]; Acts ii. 42. ³ Rom. i. 23.

⁴ Exod. xxxii. 4. ⁵ Rev. xix. 18; Col. ii. 18, 23. ⁶ Jer. x. 8. ⁷ Pa. v. 7; Luke xviii. 13. ⁸ Eccles. v. 1, 2; 1 Cor. xi. 4, 10, 17—22.

7. Those who worship
their own imaginations¹,
and magnify and set up
their own inventions under
the colour of religion.

remonies of order, decency
and edification².

9. They who regard not God's threats of vengeance³, nor yet are moved with His promises of mercy.

8. They that reject all ce-

In a word here is forbidden.

1. Idolatry⁴. εἰδωλολατρεία.

2. Will-worship. ἐθελοθρησκεία.

3. Superstition^s { Affirmative } δεισιδαιμονία.
 { Negative }

Read those tracts of Dr. Hammond, which he hath learnedly and judiciously written of these three.

to be serviceable in truth
also.

1. The propagation of the Gospel, the confession of the faith, the celebration of God's ways, invocation and giving of thanks, are acts to be done by the tongue, and must be really done without collusion, and sincerely, without dissimulation, for else in the doing of these we take God's Name in vain, and break this command.

The third Commandment.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His Name in vain.

“The heart of man is deceitful above all things,” and by it the tongue is taught to utter lies. After then that God hath enjoined the heart to serve Him in truth in the former Commandments, in this He lays a command upon the tongue

2. There be many things also that are necessary for the continuation of the societies of men, as leagues, confederacies, inquisitions about facts, which can never

¹ Col. ii. 28; Mat. xv. 8, 9. ² 1 Cor. xi. 16; Rom. xiv. 19. ³ Luke vii. 31—36. ⁴ Gal. v. 20. ⁵ Col. ii. 18, 23; Acts xxv. 19. ⁶ Jer. xvii. 9; Mat. xv. 19.

be transacted without oaths, in which there is a solemn invocation of God, and therefore in these we may not take God's Name in vain.

The tongue then in this Commandment is tied to

its good behaviour: and from the hurt it may do by its falsehood to the integrity of religion, and societies of men, security is given, so far forth as a command from God may do it.

This Commandment hath two parts { 1. A prohibition.
2. A commination.

1. The prohibition is,

Thou shalt not take the Name, &c. in vain.

1. The Name is that by which any thing is made known; as,

1. Here first His titles, His proper names, as Jehovah, Jesus Christ, the Lord our God, El, Elohim, &c.

2. His Word, by which He hath revealed Himself¹.

3. His properties or attributes.

4. His ordinances, Sacraments, and what relates to His worship.

In vain.

2. In vain, that is, rashly, foolishly, but especially

falsely, when our intention at that instant was fallacious, or contradictory to our undertaking, for this is to "speak vanity to our neighbour²," to lift up the soul to vanity³, that is, to lie to him.

In vain a thing is said to be done, when,

1. The agent is vain, that doth not a thing with his heart.

2. The action is vain that attains not the end.

3. The end is vain, if any other than intended, viz. God's glory, our own salvation, or our brother's good.

The sum then of this Commandment is this, that we take not, assume not, use

¹ Ps. cxxxviii. 2; Deut. xviii. 19; Exod. xxxiii. 18, 19.

² Ps. xli. 2. ³ Ps. xxiv. 4.

not the Name of God, His attributes, His sacred Word, or any mysteries of religion, rashly, irreverently, contemptuously, foolishly, profanely, falsely, to bolster up a lie : but on the contrary, we highly esteem, and with great reverence and sobriety speak of, and use all these ; and that under this penalty following,

For the Lord will not hold him guiltless that taketh His Name in vain.

2. This is the commination.

And it is a *μελωσις*, or a *λεπτοτης*, that speaks less and means more. He will not hold him guiltless, that is, he shall be very guilty, and proceeded against as a guilty person, sometimes in this life, as it happened to the blasphemer¹, and is threatened to the perjurer.² And if he escape here, yet he shall not at the tribunal of God. For if an account must be given for every idle word, much more for

blaspheming God's holy and reverend Name. And the reason is this, that if the exaltation and celebration of God's Name, be the ultimate and principal end for which man was created, then it will follow that it is the greatest evil to dishonour it, and deserves the greatest punishment.

But because it is agreed by all expositors that this Commandment was given to regulate oaths, therefore I shall speak a little of them.

Of Oaths.

That it is lawful to swear, appears in this, in that we are here commanded not to take the Name of the Lord in vain. Again, "Ye shall not swear by My Name falsely, neither shalt thou defile the Name of the Lord thy God³." Which words 'in vain,' 'falsely,' 'defiling,' are words of restriction and limitation, and being secluded, intimate that we may swear. At which assertion that no man cavil, in Deut. vi. 13. there is a

¹ Lev. xxiv. 10, &c. ² Zech. v. 1—5; Eccles. xxiii. 9, &c.

³ Lev. xix. 12.

flat commandment to swear, "Thou shalt fear the Lord thy God, and serve Him, and swear by His name." So Jer. iv. 2 ; Ps. lxxiii. 11. God swears, Heb. vi. 13. The Angel swears, Rev. x. 6. St. Paul swears, Rom. i. 9 ; ix. 1 ; 2 Cor. i. 23.

Lawful then it is, and laudable to swear, for it makes very much for God's glory ; shewing,

1. That we acknowledge God's superiority, for verily "a man swears by the greater¹."

2. It shews a great faith in us, that we acknowledge by it His presence and veracity ; a witness brought into the court that cannot lie, nor be deceived.

3. That what we deliver upon oath is, as it were, His testimony, and therefore if we falsify any thing,

1. He will bring it to light².

2. He will punish it³.

In an oath, then, we acknowledge a God, His majesty, His presence, His

truth, His justice, and therefore it must needs advance His honour, that we swear by His Name.

When therefore our Saviour commands, "Swear not at all⁴," it is not His meaning absolutely to forbid an oath ; but either that oath, by that which had no Deity in it, as, by the heaven, the earth, the head, &c. Or else not to apply oaths to trifles, or ordinary accidents of life ; in these our communication should be, 'Yea, yea,' 'Nay, nay,' that is, simply negative or affirmative. So that our Saviour forbids not all swearing, but swearing in a slight cause.

In a grave, necessary, and charitable matter, then, we may swear, whether we make a promise, or assert a truth ; whence hath proceeded the distinction of an oath into *juramentum promissorium*, *assertorium*.

1. A promissory oath is, when by it we engage ourselves to do somewhat hereafter⁵. When this promise

¹ Heb. vi. 16.

² 1 Cor. iv. 5.

³ Rom. xii. 19.

⁴ Mat. v. 34.

⁵ 1 Kings i. 17.

is made to a man, it is called properly an oath; when it is to God, it is called a vow; but the obligation is all one, because made in the name of God, "Thou shalt perform unto the Lord thy vows¹." And that these be performed care should be taken that we make the oath, *de licitis et possibilibus*, of that which is honest and lawful in itself, and what lies in our power.

2. An assertory oath is to be used, when we be called to witness upon a fact either past or present, the truth of which we are bound to affirm or deny upon oath, that the judge may proceed. And we usually call it a deposition, and is, saith the Apostle, "the end of strife²;" and were it not allowed, the controversies and questions, and suits of law were indeterminate.

But that in swearing we take not God's Name in vain, the Prophet Jeremiah hath set a threefold hedge about our oaths, "Thou

shalt swear, the Lord lives, in Truth, Justice, and Judgment³."

1. Truth is commanded, "Thou shalt not swear by My Name falsely⁴,"

1. In an assertory oath, that we affirm or deny nothing but what we know infallibly, evidently, certainly. If the thing be doubtful unto us we affirm it, or deny it as doubtful, and adventure no further than probability.

• 2. That in a promissory oath, we never promise any impious, unlawful, impossible matter; but that which we mean to do, and may perform.

1. Those break this condition, and swear not in Truth, who upon oath attest that which is false, or that which they know to be false; or, for Truth, that which they doubt to be false, though true.

2. Or they who false-

¹ Mat. v. 33.

² Jer. vi. 16.

³ Jer. iv. 2.

⁴ Lev. xix. 12.

ly promise that upon oath, which they never intend to perform : this is to "lift up the mind to vanity¹," or to swear deceitfully. And this is plain perjury, forbidden Mat. v. 33 ; Lev. xix. 12.

2. The second condition of an oath is Justice or righteousness ; so then the matter of our oath must be just, lawful, honest, possible, consonant to the revealed will of God, and that the cause be also just.

1. There is no Justice in it, to take an oath to deceive, to kill, steal, to rebel, &c. Such was the oath of Herod², and those that bound themselves with an oath to kill St. Paul³.

2. And those men are guilty also, who having engaged themselves by oath or solemn covenant to perform any duty of a moral precept, absolve themselves at

pleasure, an eye being had to their own gain, honour, interest, or self-preservation. Justice requires that lawful and possible engagements must be performed. But "in wicked promises rescind thy faith ; in a dishonest vow change thy decree ; do not that which thou hast vowed unwarily, for it is an impious promise which is made good by wickedness" [C]. An oath of piety ought not to be a bond of iniquity.

3. The third condition of an oath is Judgment. That the oath be taken with great deliberation, reverence, fear, discretion, care.

1. Remembering that it is the oath of God, a holy thing, and then not to be profaned, and made common.

2. That by it we bring down God, as I may so say, from Heaven, and set Him in the midst, making Him witness and judge of what is in

¹ Ps. xxiv. 4. ² Mat. xiv. 7.
³ Acts xxiii. 12, 13.

debate and controversy to decide it.

*Nec Deus interit, nisi dignus vindicis nodus Inciderit*¹.

3. That we do not lie and equivocate. *Juravi linguâ, mentem injuratum gero* [D].

4. That a man be not brought to swear out of love, or lightness, or hatred, or any perturbation of mind, but by a lawful necessity; a man should be brought to swear as to the sealing of a bond, which is never done but upon necessity, and with an unwilling mind.

1. *The duties of this command are,*

1. To praise, magnify, exalt, and honour, the most holy and reverend Name of God, His attributes, or that by which He may be known².

2. To invoke His Name directly, or by consequence in all solemn and lawful

¹ [Hor. Art. Poet. 191.]
xliv. 8; xci. 8; cxlviii. 5.

² Ps.

adjurations, and public oaths³.

3. To honour His Word, His Sacraments, any thing or person having His Name or stamp upon it, with great regard.

4. To swear by His Name, and only by it.

5. To swear by it in Truth, Justice, and Judgment.

2. *The offences against this Commandment.*

1. They who do not praise and exalt the Name of God offend⁴.

2. They that speak of God without reverence, a great cause, and solemn occasion⁵.

3. They that frame curious questions about the nature, actions, and secret decrees of God, not contenting themselves with His revelations⁶.

4. They that murmur

³ Phil. ii. 10, 11; Eph. v. 19, 20; Dan. ii. 20; Deut. vi. 13; 2 Cor. i. 18, 23; Rom. i. 9; Heb. vi. 16.
⁴ Deut. xxviii. 58; Ps. lxi. 9, 10; Mic. iv. 5; 1 Cor. x. 31; Jer. iv. 2.
⁵ Phil. ii. 10; Isa. xlv. 23. ⁶ Luke xvii. 20; Rom. i. 21; Deut. xxix. 29; Isa. ii. 6; Rom. xi. 23.

against God, and blaspheme His Name¹.

5. They that abuse God in His creatures, in bitter cursings and execrations, viz. that curse God, or a creature by God².

6. They that profane any thing that is dedicated to the honour of His Name, as churches, church utensils, holy persons, customs, Sacraments³.

7. They that swear rashly, vainly, customarily, maliciously⁴.

8. They that bind themselves with an oath to do mischief⁵.

9. They who provoke others to take oaths for the compassing of some design.

10. They that perform not their vows to God, which they have made of lawful, honest, and possible things⁶.

11. Those who perform unlawful vows and oaths⁷.

12. Those who swear to things uncertain and unknown⁸.

13. Those who swear against their conscience and perjure themselves⁹.

14. In a word here is condemned *Juramenta popinarum, platearum, officinarum, falsariorum*; tavern-oaths, street-oaths, forged oaths¹⁰.

15. They that use counterfeit and mocking oaths¹¹.

16. They who make the Scriptures a nose of wax, and wrest them to maintain their own inventions¹².

The Fourth Commandment.

Remember thou keep holy the Sabbath day, &c.

The worship of God being settled in the former Commandments, necessary it was that for the solemnization of it in public, there should be an appointed time set out to it. And in this command the time is designed for this worship, viz. the

¹ Rom. ix. 20, 21; Ps. lxxiv. 20; Mark iii. 28, 29. ² Lev. xxiv. 15, 16; 1 Kings xxi. 10; xix. 2; Rev. xiii. 6; xvi. 21; Job ii. 9. ³ Mat. xxi. 13; Lev. xx. 8; Numb. xvi. 28; 1 Cor. x. 8—6; xl. 29. ⁴ Jer. iv. 2; Mat. v. 37. ⁵ [Acts xxiii. 12.] ⁶ Deut. xxiii. 21—27. ⁷ Mat. xiv. 10.

⁸ Jer. iv. 2; Isa. xlviii. 1. ⁹ Zech. v. 4. ¹⁰ Mat. v. 34, 35. ¹¹ Jer. xii. 16. ¹² 2 Pet. iii. 16; 1 Tim. i. 8, &c.; Rev. xxii. 19.

seventh day from the creation.

In strict terms it was given to the Jews: and it hath two parts, the precept, and the reason of the precept. The precept again stands upon two legs, the moral and ceremonial.

1. The moral part of it is, that a certain time be set out for the public worship, which is perpetual and eternal.

2. The ceremonial is, that it be precisely the seventh day here mentioned, which St. Paul saith, "was a shadow of good things to come¹."

Equity requires that men should set out one day in a week to spiritual and religious duties [E]: now the primitive Church, instead of the Jewish Sabbath, which was to be abolished after the death and resurrection of Christ, made choice of this day, in which He arose from the grave, on which He sent down the Holy Ghost, as a day of gladness and exaltation to them and

all posterity, and honoured it with the name of "the Lord's Day²;" the observance thereof having continued all ages since the Apostles. Neither have Christians since judged it reasonable or convenient to alter such an ancient and well-grounded custom, which is commonly reputed to be an apostolical tradition.

What was ceremonial, then, in this command is done away, but what is moral yet remains, and is of perpetual observance; to wit, these two duties, sanctification and rest.

1. The first is sanctification; for it must be kept holy.

2. The second is rest; Thou, nor any that belongs to thee, shall do no work.

Both these are necessary;

1. Rest even from those works which have no vicious quality in themselves, but may be, if used, impediments to the sacred and religious offices of the day.

2. And sanctification of the day by the exercises of

¹ Col. ii. 17.

² Rev. i. 10.

religious duties : for to rest, and not to sanctify, is to keep the Sabbath of an ox or an ass.

The ends why the Sabbath or Lord's Day was ordained are these :

1. For the exercise of all duties of piety, in public especially.

2. For the practice of all duties of charity and piety.

3. To remember the great works of God, especially of the creation, and redemption of the world.

The Duties of the Sabbath.

1. To sanctify the day set out to God, and to "call it a delight, the holy of the Lord, honourable¹."

2. Upon this day especially, to bless God, for creation of the world, and the Son of God for our redemption².

3. To remember that upon this day Christ rose again for our justification, and that therefore we make it our day of resurrection from sin³.

4. That we spend this

¹ Isa. lviii. 13. ² Pa. cxviii. 24.
³ Rev. i. 10; Col. iii. 1.

day in holy offices and devotion⁴.

1. In hearing divine service in the Church⁵.

2. In public prayers⁶.

3. In hearing the Word of God read or expounded⁷.

4. In reading good and pious books⁸.

5. In meditation and pious conference.

6. In receiving the Sacrament, catechising⁹.

7. In thanksgiving, and praising the name of God¹⁰.

5. To do all acts of charity ; such as are,

1. To loose burdens, and remit offences and debts¹¹.

2. To reconcile neighbours¹².

3. To give alms¹³.

4. To provoke one another to good works¹⁴.

5. To exhort and edify one another in love¹⁵.

⁴ Acts xvi. 13. ⁵ Acts ii. 46.
⁶ 1 Tim. ii. 1; 1 Cor. xiv. 16.
⁷ Acts xiii. 16; 1 Tim. iv. 13.
⁸ Acts xvii. 11. ⁹ Acts xx. 7.
¹⁰ Pa. xxii. 22, 23; 1 Cor. xiv. 16.
¹¹ Isa. lviii. 6. ¹² Mat. v. 23.
¹³ 1 Cor. xvi. 2; Neh. viii. 12.
¹⁴ Heb. x. 24, 25. ¹⁵ 1 Cor. xiv. 3; 1 Thesa. iv. 16.

6. To visit the sick¹.

7. To give ease and rest to our servants and cattle.

8. To rest from our common affairs, and all servile works and labours, except of charity and necessity².

9. That we rest and abstain from all desires, lusts, words, works, pleasures, which are our own, proceeding from our corrupt nature³, and are not seasoned with grace: that so we may keep a spiritual Sabbath.

10. That we remember this Sabbath is but a type of that eternal rest and Sabbath we expect in Heaven. "There remains a rest (*Sabbatismus*), for the people of God⁴."

They sin against this Commandment,

1. That put no difference betwixt this festival and the common days of the week⁵.

2. They that set themselves, or compel, or entice others to needless worldly

labours, and servile work on this day⁶.

3. They that refuse and neglect to come to the public assemblies of the Church, to hear and assist at divine offices⁷.

4. They that being superiors, suffer those under their authority to be absent, and neglect holy duties.

5. They that spend the day in idle and vain sports, forbidden recreations, or actions of sin and folly; eat, drink, discourse, or sleep it away⁸.

6. They that travel unnecessary journeys⁹.

7. They that buy and sell, keep markets and fairs, follow or assist law-suits¹⁰.

8. They who neglect charitable duties¹¹.

9. They who judaize either in their opinions of the Sabbath, or their observation of it¹².

10. They who under pretence of sermonizing, have

¹ Jas. i. 27. ² Mat. xii. 1—18; Mark ii. 27; Luke xiv. 1. ³ Isa. lviii. 13. ⁴ Heb. iv. 9. ⁵ Lev. xix. 30.

⁶ Neh. xiii. 15. ⁷ Heb. x. 25; Jude 19. ⁸ 1 Cor. x. 7; Isa. lviii. 13. ⁹ Acts i. 12; Mat. xxiv. 20. ¹⁰ Exod. xvi. 29; Neh. xiii. 15, 19. ¹¹ Jas. ii. 15, 16; 1 Cor. xvi. 2. ¹² Gal. iv. 10; Col. ii. 16.

cast off God's solemn worship on this day ; such as
 is, solemn reading of the
 Old and New Testament,
 common prayer, supplica-
 tion, giving of thanks, sing-
 ing of Psalms and hymns,
 administrations of Sacra-
 ments, exercise of church
 censures, collections for the

poor, ordination. All which
 were the offices and actions
 which were performed in
 the common assemblies in
 the primitive Church on
 this day, and therefore they
 never thought preaching
 the sole work of the Lord's
 day [F].

AN EXPOSITION OF THE COMMANDMENTS OF THE
 SECOND TABLE.

Quest. How many Com-
 mandments be there of the
 second table ?

Ans. There be six.

Quest. What do you learn
 out of these Command-
 ments ?

Ans. I learn my duty
 to man, or to my neigh-
 bour.

Quest. What is your duty
 to your neighbour ?

Ans. This in the Cate-
 chism is set down :

1. First in two general
 propositions.

2. And then by teaching
 the duties of every of these
 six precepts in particular,
 though delivered in large

words as most comprehen-
 sive.

The two general proposi-
 tions are these :

1. My duty to my neigh-
 bour is, that I should
 love him as myself¹.

In that there is Cha-
 rity.

2. To do to all men as
 I would they should
 do unto me². In that
 there is Justice.

These Commandments,
 then, are the foundation of
 all justice and mercy to men.
 And the intent is, that no
 man suffer self-love so far
 to interpose, that he be par-
 tial in judging what is his

¹ Lev. xix. 18 ; Mat. xxii. 39. ² Mat. vii. 12.

duty, either in the point of charity or justice toward another, but make himself the rule; and what charity or justice he desires other men to extend to him, the self-same he extend to them. A rule of that great perfection, that Severus the emperor, yet a heathen, is said for it to have borne a reverence to Christ and Christianity, and to have taken it up for his motto, *Quod tibi fieri ne vis, alteri ne feceris*¹: in effect, do as you would be done by.

It cannot be denied but this is so reasonable a principle, that every man will assent to the equity of it so soon as spoken, and needs no proof: but then alone acknowledges it, and performs it as a duty of religion, when he looks upon it as commanded by God, and out of the reverence he bears to the Supreme Lawgiver, conceives, that out of conscience he is bound to it.

Upon which, that there

might be a stronger obligation for justice, and the greater affection to charity, it pleased God to subjoin this second table to the first, *ut rivus justitiæ ducatur à fonte pietatis*, that the streams of justice and charity to man, should be derived whence they sprang, that is, from the spring and fountain of piety.

And these two are as inseparable as the spring and the rivulet; so that the truth of religion is inconsistent with the neglect or omission of the duties of justice and charity towards men². This is the character that St. James sets, by which a true, sincere, honest, religious man may be known to us; "To visit the fatherless and widows in affliction³." To abhor idols, to keep the Sabbath, to hear sermons, to make many and long prayers, not to swear, are not the notes to know him by, but his acts of justice and charity. And St. John in plain terms tells that man who loves not his bro-

¹ [Hist. Aug. Scriptores, p. 132. Ed. Par. 1620.]

² Tit. ii. 12. ³ Jas. i. 27.

ther, that he is a liar, adding this reason: "this Commandment we have from God, that he that loves God must love his brother also¹."

"I willingly confess that this argument, drawn from the external works of justice and charity, is strong to prove the negative, not the affirmative. For there may be acts of justice and charity, where there is not true religion; as in the heathens and all moral men; but it is certain, that in whomsoever there is true religion, there will be these; so that that man will be a just and charitable man.

And this I conceive to be the reason, that in the Prophets, Apostles, and Evangelists, the trial of a man's religion is commonly put upon these. He may pretend the keeping the Commands of the first table, and be very severe in them, which, whether he do truly or hypocritically, is known only to God, for man's eye can never pierce to, and search the heart. But whether he be just and charitable or no, man may know by his actions, in which, if he find him failing notoriously, wilfully, maliciously, he may certainly conclude that his religion is vain.

1. *Thou shalt love, Diliges.*

Three words there are used for love. { *Amor.*
Benevolentia.
Dilectio.

1. *Amor*, may have for its object all creatures; for being the works of God's hands, they are good, and therefore *amanda*, to be loved.

2. *Benevolentia*, is a good will borne to reasonable

creatures only, which may be rash and erroneous; for a man may bear good will to a person, and for a cause that he ought not².

3. *Dilectio*, ariseth from election and consideration, and under this word we are

¹ 1 John iv. 20, 21.

² Gen. xxxvii. 3.

enjoined our duty. We are not bound barely *amare*, to love sensually and passionately, or *bene velle*, to wish well partially and intemperately, but *diligere*, to love discreetly, and upon good reason to make our choice.

Verus amator, debet esse verus aestimator. He ought to weigh things right that will love aright; for hasty love is commonly light and foolish. The spouse in the Canticles prays in this form; *Ordinate in me charitatem*¹. It is her petition that her charity be well ordered, and well ordered it will never be, till it become *Dilectio*, that we know what to choose, and what to hate, and why to choose, and why to hate.

Now the method and order of love in brief is this:

1. That we love God first and most. The high priest carried the name of God on his head, but the names of the Israelites on his breast-plate and shoulders². That great and fearful Name

must be in the highest place; the love supereminent we bear to it; and then for God's sake it must descend to our neighbour, as the breast-plate and shoulders. *Ex Deo natus amoris*, 'Love's birth is from God.'

2. Thy neighbour.

2. The next step is, that we love our neighbour, i. e. every man, be it a friend, or be it an enemy. If a brother, there is in him *proximitas originis*, a nearness of blood; if an enemy, *proximitas naturæ*, or *societatis*, a nearness either in nature in general, or some bond of civil society.

Now in this love of our neighbour, heed would be taken of two things:

1. That our love be not erroneous, that we take not our neighbour's sin for our neighbour, and love their sins because we love their persons,

*Stultus, et improbus hic amor est, dignusque notari*³;

¹ [Cant. ii. 4.] ² Ex. xxviii. 12, 29, 36—38.

³ [Hor. Sat. 1. 24.]

and God prohibits it. "Thou shalt rebuke thy neighbour, and not suffer sin upon him¹."

2. That we look to the degrees of proximity, and accordingly extend our love; for our neighbour is to have the priority of our love before another, as they stand farther off, or are nearer unto us. And the order is this :

1. The nearest conjunction among Christians is that of the Spirit of grace, of religion, and these are to have the first place in our love. "Do good to all men, but especially to those who are of the household of faith²."

2. Among these, if there be no disparity, then those first who are nearest unto us, either in friendship, blood, or some other way.

3. After, as they stand nearer or farther off in relation.

1. The husband or wife.
Parents.

2. The children, and those of the family.

3. Our kindred.

4. Our friends or acquaintance, near neighbours.

5. Our countrymen.

6. Societies of men before any particular. But this is not perpetual, and may be broken by many accidents, and intervening occasions.

3. *As thyself.*

Our own selves are set for the rule to love our neighbour. "No man hates his own flesh, but loves and cherishes it³," and so he must deal by his neighbour. But it is to be observed, that the adverb *sicut*, "as," is not a note of parity, but similitude, and shews not the quantity, but the quality of our love. For no man is bound to love another equally, or so much as himself, but with that truth of love that he loves himself: the love then of man to man ought to be true and

¹ [Lev. xix. 17.] ² Gal. vi. 10.

³ [Eph. v. 29.]

it false; real, and not
igned nor adulterate. A
can would be loath that
ther men should dissemble

with him, neither may he
then dissemble with them.
"Let love be without dissi-
mulation!"

It should have these conditions:

1. Justice.
2. Order.
3. Truth.

Be *Dilectio*,

1. *Iusta*;
2. *Ordinata*;
3. *Vera*.

These are the general
heads, whence all duty to
man doth arise: which be-
cause they are derived into
many streams, for our di-
rection in them, it hath
pleased God to set down six
precepts, of which the Cate-
chism in the following words
gives us a summary ac-
count; which, for the ease
of the learner, I thought
good to digest into these
short questions and an-
swers.

Quest. Which is the fifth
Commandment?

Ans. Honour thy father
and mother, that thy days
may be long in the land
which the Lord thy God
giveth thee.

Quest. What do you learn
out of this Commandment?

1. To love, honour, and

succour my father and mo-
ther.

2. To honour and obey
the King and his Ministers.

3. To submit myself to
all Governors, Teachers,
spiritual Pastors and Mas-
ters.

4. To order myself reve-
rently and lowly to all my
betters.

Quest. What is the sum
of the four next Command-
ments?

Ans. To hurt nobody by
word or deed.

Quest. Which is the sixth
Commandment?

Ans. Thou shalt not
kill. Thou shalt do no
murder.

Quest. What dost thou
learn out of this Command-
ment?

Ans. To hurt no man.

To bear no malice or hatred in my heart.

Quest. Which is the seventh Commandment?

Ans. Thou shalt not commit adultery.

Quest. What dost thou learn out of this Commandment?

Ans. To keep my body in temperance, soberness, chastity.

Quest. Which is the eighth Commandment?

Ans. Thou shalt not steal.

Quest. What dost thou learn out of this Commandment?

Ans. 1. To be true and just in all my dealing.

2. To keep my hands from picking and stealing.

Quest. Which is the ninth Commandment?

Ans. Thou shalt not bear false witness against thy neighbour.

Quest. What dost thou learn out of this Commandment?

Ans. To keep my tongue from evil speaking, lying, and slandering.

Quest. Which is the tenth and last Commandment?

Ans. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou learn out of this Commandment?

Ans. Not to covet or desire other men's goods, but to labour truly to get my living, and to do my duty in that state of life unto which it shall please God to call me.

Hitherto I have followed word for word the Catechism, only I have brought into questions and answers, what is in one continued tenor of words delivered, and I have applied the answer, as it belongs to every Commandment, that the sum of every one may be more easily perceived and remembered, which as they stood was not so easily discerned.

And here I must take leave to admire the wisdom of the Church, that in her explication was so brief and

full, making choice of such large words that might extend and comprehend what any expositor could say upon any Command. But children's memories were not to be overcharged with more at first.

He that of these desires to take a fuller view, may, if he please, peruse that which now follows.

The Fifth Commandment.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

The intent of God in giving this command is, that all politic and civil societies among men be preserved and settled in peace, unity, and good order, which, without mutual duties of superiors to inferiors, and of inferiors to superiors, will never be done. In this Command the duties of both are pointed at. In it consider,

1. The title given the

superior; a Father, and Mother.

2. The debt due unto them, Honour.

3. A promise annexed to them that do the duty: *ut sis longævus.*

1. By Father and Mother understand all that are above us, in what relation soever, natural, civil, ecclesiastical, as it is well expounded in the Catechism. And the reason why God made choice of this word Father, under which to express all superiors was, because Father and Mother being names of nature, and originally names of power and authority, teach us that,

1. Regality, superiority, and authority, is no human invention proceeding out of ambition, or conquest, or faction, but from nature itself¹. *Sub et supra*, are as old as fatherhood.

2. That monarchy must then be as ancient also; for the father during

¹ Rom. xiii. 1; 1 Pet. ii. 13.

his life ruled the family, as appears in Genesis¹.

3. And consequently Honour, which is the duty to a superior, is as natural and ancient; and must be done cheerfully, in simplicity and singleness of heart².

1. *And first the duties of inferiors to superiors are these, in regard of their*

1. Paternity; *σὺντροφία*, natural affection and love³.

2. Excellency; high estimation and honour⁴.

3. Superiority; reverence, veneration, courteous behaviour⁵.

4. Office; obedience, subjection, service, patient sufferance⁶.

5. Authority and power⁷; fear, meekness, gentleness.

6. Care, pains, vigilancy; tribute, custom, maintenance⁸.

7. And that we may under them lead a quiet and peaceable life, in all godliness and honesty⁹; prayers, intercessions, and giving of thanks.

2. *The duties of superiors to inferiors.*

Father and Mother are words of relation, and they must have a *correlatum*, which in strictness of speech is a son; but in this command is an inferior: here then

1. The Father	Relates	{	to the son.	{	Superior in	{	
2. The King			to his people or subjects.				
3. The Husband			to the wife.				
4. The Master			to the servant.				
5. The Pastor			to the flock or people.				
6. The Magistrate			to those under his government.				
7. The Aged			to the younger				Age.
8. The Rich			to the poor				Estate.
9. The Learned			to the ignorant				Gifts.

¹ Gen. iii. 16. ² Eph. vi. 5; Col. iii. 22; 1 Pet. ii. 18, 19. ³ 2 Tim. iii. 8. ⁴ 1 Tim. vi. 1; 1 Pet. ii. 17. ⁵ Rom. xiii. 7; Lev. xix. 32. ⁶ 1 Pet. iii. 6. ⁷ Rom. xiii. 1; 1 Pet. ii. 18; Gal. v. 23. ⁸ Rom. xiii. 4, 7. ⁹ 1 Tim. ii. 1, 2.

And then these reciprocal names will put the superior in mind of reciprocal duties in all these relations.

1. The Father's duty to the Son is,

1. Nourishment, maintenance, provision¹.
2. Education, instruction².
3. Correction³. Not to provoke to anger.
4. Blessing⁴.

2. The King's duty to his subjects, and magistrates', to those under them.

1. To be the keepers of both tables: to see that truth be maintained, justice executed⁵.
2. To see that God be honoured; abuses in religion reformed⁶.
3. To be a "nursing father⁷" to the Church.
4. To punish the bad, encourage and reward the good⁸.
5. To seek peace and ensue it⁹.

¹ 2 Cor. xii. 14; 2 Chron. xxi. 8.
² Eph. vi. 4; Prov. xxii. 6. ³ Heb. xii. 9; Eph. vi. 4. ⁴ Gen. xxvii. 25. ⁵ Rom. xiii. 4. ⁶ Deut. xvii. 19; Pa. cxxxii. 8—6; 2 Kings xxiii. 4. ⁷ Isa. xlix. 23. ⁸ Rom. xiii. 4.
⁹ 1 Tim. ii. 2.

6. Upon a just ground to wage war¹⁰.

3. The Husband's duty to his wife.

1. To dwell with her according to knowledge¹¹.
2. To love her¹², which is declared by mutual help, and by due benevolence.
3. To govern, direct, maintain, and protect her¹³.

4. The Master's duty to the servant.

1. To command lawful, possible things¹⁴.
2. To teach them, feed them, correct them, pay them their wages¹⁵.
3. Not to be proud, stern, rough, churlish to them¹⁶.

5. The Pastor's duty to his flock is, to minister the Gospel of God.

1. Ὁρθοτομεῖν. To divide the word aright¹⁷.
2. Λειτουργεῖν.

¹⁰ Gen. xiv. 14. ¹¹ 1 Pet. iii. 7.
¹² Eph. v. 25; Gen. ii. 18; 1 Cor. vii. 3. ¹³ Gen. iii. 16. ¹⁴ Exod. v. 7; Col. iv. 1. ¹⁵ Gen. xviii. 19; Deut. xv. 14; Jas. v. 4; Col. iv. 1.
¹⁶ Eph. vi. 9. ¹⁷ Acts xx. 20, 28; 2 Tim. ii. 15; Rom. xv. 16.

3. To go before them in word and example¹.

6. Those that have gifts² and goods must use them to the advantage of others.

7. The aged must shew wisdom, sobriety, gravity in their words and actions³.

Sins against this Commandment.

1. Those offend who despise their parents' age, infirmity⁴; and are ashamed of their poverty and birth.

2. They that publish their errors, vices, infirmities, to shame them⁵.

3. Children that marry without their parents' consent, when it may be had⁶.

4. Children that refuse and reject their parents' commands⁷.

5. They that murmur, mutiny, rebel, and dishonour the King, either by denying, or not yielding honour and reverence to his person and dignity, obedience to his laws, or due

maintenance to his state, as tribute, custom, subsidies, when necessary⁸.

6. They who are undutiful to their husbands, masters, governors, tutors; that murmur and repine against their commands, in such matters as are within their power and authority⁹.

7. They that neither reverence the persons, nor obey the precepts, nor care for the authority of their pastors, and deny them maintenance¹⁰.

8. They that are uncivil and rude toward aged persons, or towards their betters in gifts, or estate, or that mock and scorn them¹¹.

9. They that are unthankful to their superiors¹².

10. They that make not intercession for them¹³.

11. They that curse the King in their heart, or speak evil of the ruler of their people¹⁴.

¹ 1 Tim. iv. 12. ² Rom. xii. 6, sqq.; 1 Pet. iv. 10, 11. ³ Tit. ii. 2, 3. ⁴ Lev. xix. 3. ⁵ Gen. ix. 22, 23; 2 Sam. xv. 3—6. ⁶ Num. xxx. 3—5. ⁷ Deut. xxi. 18, sqq.

⁸ Num. xvi. 12, sqq.; Eccles. x. 20; Judg. viii. 6, 8, 9; Luke xx. 25; Rom. xiii. 4. ⁹ Eph. v. 22; Col. iii. 22; 2 Tim. iii. 2; Ex. xvi. 2. ¹⁰ Mat. x. 14; Heb. xiii. 7, 17; 1 Tim. v. 17; Gal. vi. 6. ¹¹ 2 Kings ii. 23, 24; Jude 8. ¹² 2 Tim. iii. 2, 3. ¹³ 1 Tim. ii. 1, 2. ¹⁴ Acts xxiii. 5; Ex. xxii. 28; Eccles. x. 20.

12. They that neglect to give their people, their wives, their children, their family, their servants, or any of their inferiors, that due which respectively belongs to them¹.

That thy days may be long upon the land which the Lord thy God giveth thee².

That thy days may be prolonged, and that it may go well with thee in the land which, &c.³

That here intimates not the final cause, but the event; for this is not the end of our obedience, but an event and a consequent to follow upon it; and the promise is used as a motive "to give honour to whom honour is due."

To clear the truth of it we must observe,

1. That all the promises of God for temporal blessings are conditional, and shall be so far performed as may make for our good; and therefore in Deut. v.

the promise is thus declared and limited: "Honour thy father and mother, that thy days may be prolonged, and that it may go well with thee." So that the meaning is, that so long as it may go well with any good man, his life shall be prolonged, and no farther. But if his life prove to him a displeasure, and no benefit, it shall be taken away, and an eternal, which is far better, bestowed on him. Thus it happeneth to Josiah⁴, to Enoch⁵. "The good man is taken away from the evil to come⁶."

2. Or, "that it may go well with thee," may carry this sense, which St. Paul intimates, 1 Tim. ii. 2, honour kings, that "you may lead a peaceable and quiet life:" for where this order is broken, and superiors dishonoured, there ariseth nothing but confusion; peace and quietness is disturbed, and then it goes well with no man; a long life is a discomfort and no felicity. These if you mean to enjoy,

¹ Rom. xiii. 7. ² Exod. xx. 12.
³ Deut. v. 16.

⁴ 2 Kings xxii. 20. ⁵ Heb. xi. 5;
Ecclus. xlii. 16. ⁶ Isa. lvii. 1.

you must honour; for, upon dishonouring, they vanish.

3. Or else this promise might shew God's ordinance. For God gives a healthy and long life as a reward and blessing to crown our obedience even before the sons of men; "Such as shall be blessed of Him shall inherit the earth; but they that be cursed of Him, shall be cut off¹."

In this particular the disobedient son² was to be cut off by the hand of the magistrate, and was to be stoned; and Solomon tells us, "the ravens of the valley shall pick out his eyes³." God's law then was, that he should not be *longævus*, long-lived. And sometimes God executes this vengeance with His own hand, as upon Corah and his rebellious confederates⁴, "O fool, this night shall thy soul be taken from thee⁵." Read the story of the kings, and you shall find that rebels and traitors were not long lived, but

perished by the sword and immature deaths.

The Sixth Commandment.

Thou shalt not kill, or murder.

God having in the former Command secured the superior, in those that follow secures all men in general, whether superiors, inferiors, or equals; and first He begins with the person, and secures his life. Life we would have above all things; nay life we must have, or enjoy nothing; nor wife, nor good name, can do any good to a murdered man: hence it is that God secures that to us which is absolutely necessary, peremptorily commanding that no man assault our person, and attempt to take away our life from us. But because the negative includes the affirmative, we must do all those duties of justice and charity, by which the life of man may be preserved.

Inhumanity and cruelty are the fountains which let forth the streams of blood.

¹ Ps. xxxvii. 22; Jer. xvii. 11; Job xxi. 17—20.

² Deut. xxi. 18.

³ Prov. xxx. 17.

⁴ Num. xvi.

⁵ [Luke xii. 20.]

Brotherly kindness and compassion teach us to preserve the life of man ; whatsoever, then, may be derived from either of these, are the duties of this commandment, *ut homo homini non sit lupus*, 'that a man be not a wolf to a man;' *ut homo homini sit Deus*, 'that a man may be as a God to his brother.'

1. *Forbidden here then there is,*

1. Cruelty and inhumanity. This forbidden, Deut. xxii. 6. "Thou shalt not take the dam with the young." "Nor see the lamb in his mother's milk¹," and "a righteous man regards the life of his beast, but the bowels of the wicked are cruel²." "Would there was a sword in my hand, that I might slay thee," saith Balaam to his ass³. If cruelty were not to be used to a beast, much less to a man. God never intended that man, made after His image, should be *ἀνταρὶς* *πρὸς*

φυράμενος *πῆλος*, 'a piece of clay kneaded with blood⁴.'

2. All kinds of homicide: as our Saviour hath interpreted this command, whether of the heart, tongue, or hand⁵.

1. "From the heart proceed murders⁶;" of this kind are,

1. Unmercifulness, and a desire to oppress the poor⁷.

2. Anger immoderate or causeless, too lightly begun, or too long continued⁸.

3. Envy, grudging, repining, rancour, disdain, emulation⁹.

4. Hatred, malice, uncharitable suspicion¹⁰.

5. Desire of revenge, irreconciliation, forwardness, contention¹¹.

6. Counsel, plotting or consent to murder any man¹².

⁴ Caligula. [Suetonius in vitâ Tiberii § 57.] ⁵ Mat. v. ⁶ Mat. xv. 19.

⁷ Rom. i. 31; Amos ii. 6, 7; Mat. v. 22. ⁸ Eph. iv. 26. ⁹ Gal. v. 20.

¹⁰ Rom. i. 29-31; 1 Cor. xiii. 5-7.

¹¹ [Rom. xii. 19.] ¹² Acts xxiii. 12.

¹ [Deut. xiv. 21.] ² Prov. xii. 10. ³ Numb. xxii. 29.

2. The breaking out of this murder of the heart¹, in

1. The tongue, manifested

1. By evil speaking².

2. Disdainful speaking.

Racha.

3. By bitter and angry words. "Thou fool³."

4. Mocking in all ill manner⁴.

5. Brawling, threatening, provoking.

6. Clamour or vociferation⁵.

7. Detraction, censoriousness⁶.

2. The hand, which is actual murder, and this may not be acted ;

1. Not upon a man's self. For no man is master of his own life ; he is God's servant, and the Lord that gave it must take it away. "Lord now lettest Thou Thy servant depart⁷," sung old Simeon.

2. Another he may not

kill, neither commit *homicidium, fratricidium, parricidium*, &c. 'not kill a man, his brother, his father⁸.'

Quest. Whether then may the magistrate put any man to death ?

Ans. Yes, but he may not murder any man : lawfully he may, and must take away some man's life ; for God hath put the sword into his hand, and made him a minister to execute wrath⁹. 'Thou,' then, in the command, is the private man, who hath no commission from God ; not the superior, whom God (who alone hath *vita et necis potestatem*, power of life and death) hath set in His place, and in his right and power to execute malefactors¹⁰. So that to speak properly it is not the magistrate that takes away the malefactor's life, but God that commands His vicegerent and deputy to do it.

¹ Luke xxii. 2. ² Eph. iv. 31 ; Col. iii. 12, 13, 19. ³ Mat. v. 22.

⁴ Lev. xix. 14 ; Gen. xxi. 9 ; Tit. iii. 2. ⁵ Eph. iv. 31. ⁶ Acts xxiv. 5 ; xxviii. 4. ⁷ Luke ii. 29.

⁸ Gen. iv. 10, 11 ; ix. 5 ⁹ Exod. xxiii. 7 ; 2 Kings vi. 32 ; Rom. xiii. 4. ¹⁰ Gen. ix. 6 ; Deut. xix. 13.

Now that the magistrate proceed justly and fall not within the compass of murder, necessary it is,

1. That there be a just cause.
2. A right end and intent.
3. That he be God's deputy, that is, have a just and lawful power; for where any of these three, especially the last is wanting, the man is plainly (who is adjudged and executed) murdered¹; and the doers are murderers, be they in what height, place, or power soever.

Now to this murder of the hand are reduced,

1. Chance medley².
2. Manslaughter³.
3. Mutilation, or dangerous wounds, fighting⁴.
4. All duels⁵.
5. All unlawful war, treasons⁶.

¹ 2 Chron. xxiv. 22. ² Deut. xix. 4, 5. ³ Ex. xxi. 12, 18; Lev. xxiv. 17. ⁴ Lev. xxiv. 19, 20. ⁵ Jas. iv. 1. ⁶ Gen. x. 9; xxxiv. 25; 2 Tim. iii. 4.

6. Those medicines that procure abortions⁷.

7. Cowardice in a magistrate, that delivers an innocent person to the will of his enemy. This was Pilate's case⁸.

In this precept is commanded,

1. To love one another, and to do all offices of charity, by which the life of man may be preserved⁹.

2. To preserve our own health, and of others, so far as we can¹⁰.

3. To preserve and follow peace with all men. To be quiet¹¹.

4. To be merciful, bountiful to prisoners, captives, &c.¹²

5. To be courteous, kind, affable¹³.

6. To bear one another's burdens¹⁴.

7. To forgive and remit

⁷ Ex. xxi. 22, 23. ⁸ Deut. i. 17; Luke xxiii. 24. ⁹ Job xxix. 15, 16; 2 Cor. viii. 3, 4; 1 Pet. i. 22. ¹⁰ 1 Tim. v. 23. ¹¹ Rom. xii. 18; 1 Thes. iv. 11. ¹² Col. iii. 12; Mat. xxv. 36. ¹³ 1 Pet. iii. 8; Col. iii. 12; Eph. iv. 32. ¹⁴ Rom. xv. 1; Gal. vi. 2.

offences, and to be easily pacified and reconciled¹.

I need not delineate further who they are that break, who keep this Commandment; since by the inspection of the particulars it is easy for any man to do it.

The Seventh Commandment.

Thou shalt not commit adultery.

ἔμμος, anger, and the ill effects thereof, are restrained in the former Commandment; in this, ἐπιθυμία κακή, evil lust and concupiscence².

The end intended in this Commandment is Chastity, that we keep our bodies chaste, as the temples of the Holy Ghost: whatsoever therefore may conduce to this end, must be done, what may stain our chastity must be avoided.

What is here commanded.

1. Chastity.
2. Sobriety.

¹ 2 Cor. ii. 10; Eph. iv. 32. ² Col. iii. 5; 1 Thes. iv. 5.

3. Temperance, or moderation in meats and drinks, purity³.

4. Modesty in apparel, in behaviour, in words⁴.

5. Castigation of the body⁵.

6. Prayer, watching, fasting⁶.

7. Marriage to those who have not the gift of continency⁷.

8. The bed undefiled: or the chaste use of a wife⁸.

9. Not to separate, divorce, or put away a wife⁹.

10. Labour in an honest vocation¹⁰.

11. To make a covenant with the eyes and ears¹¹.

12. To keep honest, modest, and chaste company¹².

In this Commandment are forbidden.

All kind of sensuality, lasciviousness, wantonness,

³ 1 Tim. iii. [8, 8.] ⁴ 1 Pet. iii. 2, 8; 1 Tim. ii. 9; Mat. v. 28; Gen. xix. 5. ⁵ 1 Cor. ix. 27; Rom. xlii. 14. ⁶ 2 Cor. vi. 5; 1 Cor. vii. 6; 1 Pet. iv. [7.] ⁷ 1 Cor. vii. 9; Mat. xix. 11. ⁸ Heb. xlii. 4. ⁹ Mat. xix. 8; Ezek. x. 19. ¹⁰ 2 Thes. iii. 6-18. ¹¹ Job xxxi. 1, 7; Mat. v. 28. ¹² Prov. vii. 22; Ps. l. 18.

or uncleanness, which is contained under these four words¹.

1. *πορνεία*, which in a married person is whoredom or adultery²; and under it may be reduced,

1. Incest, which is committed with one allied in the degrees prohibited³.

2. Concubinage, which northward they call a ligbie.

Polygamy, or the taking and keeping of two or more wives⁴.

2. *πορνεία*, villainy: under which are contained,

1. Bestiality⁵.

2. Sodomy⁶.

3. *πλεονεξία*, an immoderate desire: and under this are,

1. Harlotry, when committed with a common strumpet⁷.

2. Fornication, when

with a maid not common⁸.

3. Immoderate use of the marriage bed⁹.

4. *κακία*, naughtiness, lasciviousness, wantonness; to which may be reduced this fifth following.

[1.] All that feeds this sin, or are incentives to it; as,

1. Luxurious diet, inflaming wines, &c.¹⁰

2. An idle life¹¹.

3. Morose thoughts that dwell on the fancy with delight¹².

2. All outward provocations to it, which are the snares of lust: as lascivious dressings¹³.

1. Embroidered hair¹⁴.

2. Painting the face¹⁵.

3. Strange apparel¹⁶.

4. Wanton gestures, dalliances¹⁷.

5. Corrupt company¹⁸.

6. Lascivious books.

¹ Rom. i. 29. ² Deut. xxii. 22; Prov. vi. 32; Heb. xiii. 4. ³ Lev. xviii. 6; 1 Cor. v. 1. ⁴ Gen. ii. 24; Mat. xix. 5; Mal. ii. 14—16. ⁵ Lev. xviii. 23. ⁶ Lev. xviii. 22; Rom. i. 27; Gen. xix. ⁷ Deut. xxiii. 17; Jer. v. 7.

⁸ Eph. v. 3; Ezek. xviii. 6; Eph. iv. 19; Gal. v. 19. ⁹ Heb. xiii. 14. ¹⁰ Isa. v. 11; 1 Pet. iv. 3; Rom. xiii. 13; 1 Cor. v. 11. ¹¹ Ezek. xvi. 49. ¹² Mat. xv. 19; Rom. xiii. 14; Job xx. 12, 13. ¹³ Isa. iii. 16—23. ¹⁴ 1 Tim. ii. 9. ¹⁵ 2 Kings ix. 30. ¹⁶ Prov. vii. 9—27; [Deut. xxii. 6.] ¹⁷ Mark vi. 22. ¹⁸ 1 Cor. v. 11; xv. 33; Prov. vi. 27.

7. Wanton pictures, tales, stories, songs.

8. Immodest kisses.

3. The signs of it.

1. In the eye, wanton glances¹. Eyes full of adultery².

2. In the speech, *σαυροὶ λόγοι*, smutty words³.

4. In a word, all desires of wantonness consented to, though they break not into act⁴.

Those who keep their bodies chaste, or use the means to chastity, are those who keep;

Those who pollute, or give way to any temptation that may pollute, are the men that break this Commandment.

The Eighth Commandment.

Thou shalt not steal.

Man may have a just title to somewhat, which he may call his own, whether his title ariseth by just acquisition, inheritance, by gift

or donation, or by contract. And it is the purpose of God here to secure *suum cuique*, every man in his estate, setting a hedge and a fence about his goods by an eternal law of commutative justice, that no man dare to break over, or rush upon, what is his, without an apparent injury, and an affront done to God.

This being the end :

1. *Here is commanded,*

1. That every man be content with his estate ; and to have moderate desires⁵.

2. To preserve our neighbour's goods, and to suffer every man to enjoy his own quietly and fairly⁶.

3. To give and pay every man his due ; and injure no man⁷.

4. To use justice in all our dealings, contracts, bargains⁸.

5. To be frugal, and not to spend above our estates⁹.

6. To use honest means

¹ Isa. lli. 16. ² 2 Pet. ii. 14.
³ Eph. iv. 29 ; Col. iii. 8. ⁴ Jas. i. 13, 14.

⁵ 1 Tim. vi. 7, 8. ⁶ Phil. ii. 4 ;
1 Kings xxi. 6. ⁷ Rom. xlii. 8 ;
1 Thes. iv. 6. ⁸ Deut. xxv. 13 ;
Mic. vi. 11. ⁹ Prov. xxvii. 23 ;
Phil. iv. 12 ; Luke xv. 13.

to get a livelihood, viz. prayer and labour¹.

7. To use our goods to benefit others justly, liberally, cheerfully².

8. That we restore what is unjustly gotten or detained³.

2. *Here is forbidden,*

1. Unjustice, violence, oppression⁴.

2. Covetousness, and hoarding up all that comes in⁵.

3. Tenacity, or the niggard's hand⁶.

4. Contentiousness, and vexatious lawsuits⁷.

5. Immoderate care and solicitude⁸.

6. Deceit, fraud, circumvention in bargaining, contracts, buying, selling⁹.

7. Picking and stealing; or secret purloinings¹⁰.

8. Open robbery, violence, plundering, and rapacity¹¹.

9. False weights and measures¹².

10. Sacrilege: to detain tithes, tribute, custom¹³.

11. To borrow, and not to pay again when they are able¹⁴.

12. To detain hirelings' wages; cheat orphans and widows¹⁵.

13. To embezzle other men's estates, and fail a trust¹⁶.

14. To receive bribes, and to set justice to sale¹⁷.

15. To break their promise, and refuse to stand to their bargain¹⁸.

16. To embase and adulterate coin, and pass it for good and perfect.

17. Prodigality, to waste their own estate¹⁹.

18. They who make not restitution, offend²⁰.

19. To live an idle life, and not to use honest labour to live²¹.

¹ Mat. vi. 11; [1 Thea. ii. 9; 2 Thea. iii. 7—10.] ² 1 Tim. v. 8, 16; Luke vi. 35; Heb. xiii. 16. ³ Ex. xxii. 1—7; Luke xix. 8. ⁴ Rom. i. 29. ⁵ 1 Thea. iv. 6; Eph. v. 5; 1 Tim. vi. 9; 2 Pet. ii. 14. ⁶ Eccles. iv. 8. ⁷ 1 Cor. vi. 1. ⁸ Mat. vi. 25. ⁹ 1 Thea. iv. 6; [Prov. xx. 14.] ¹⁰ Eph. iv. 28; 1 Pet. iv. 16. ¹¹ 1 Cor. vi. 10.

¹² Dent. xxv. 13; Amos viii. 5. ¹³ Rom. ii. 22; Acts v. 3; Luke xx. 25; Mat. xxii. 21. ¹⁴ Ps. xxxvii. 21. ¹⁵ Jas. v. 4; Jer. vii. 6. ¹⁶ Lev. vi. 2, 8. ¹⁷ Isa. i. 23. ¹⁸ Ps. xv. 4; 1 Pet. ii. 1. ¹⁹ Luke xv. 13. ²⁰ Lev. vi. 4, 5; Ezek. xxii. 6, 7. ²¹ 2 Thea. iii. 11.

The Ninth Commandment.

Thou shalt not bear false witness against thy neighbour.

The scope and intent of the lawgiver is, that as God is a God of truth, so those who honour Him, labour to preserve truth among men, and hate the contrary, which is all falsehood and lying; since by a false testimony, the credit, reputation, and good name of our neighbour, that I say nothing of his

goods and life, are much impaired and wronged.

This sometimes is called in question in judgment, sometimes again it may be hazarded in private commerces among men; and therefore God here gives an order for the tongue, that whensoever, or whatsoever there be an occasion to speak of him, we cast off lying, and speak every man the truth of, and to his neighbour. Our words then must be,

1. True: to which is opposed { lying, and slander,
calumny, detraction,
vanity, tale-bearing¹.
2. Free: to which is opposed { indiscreet professing of
truth, and cowardly
fear².
3. Simple: to which is opposed { guile and whisper-
ing, dissimulation,
flattery.
4. Profitable: to which { unprofitable, hurt- } speech.
is opposed { ful, rotten⁴ }
5. Few: to which is opposed { immoderate prating, fu-
tility, unseasonable sup-
pressing the truth⁵.

¹ Eph. iv. 25; Ps. xv. 2; Rom. i. 30; Lev. xix. 16; 1 Tim. v. 13.
² Acts xxiii. 6; John xviii. 36; Acts v. 42. ³ Luke xxii. 57; Rom. xii. 9; 1 Pet. ii. 1; 2 Cor. xii. 20; Acts xii. 22; 1 Thes. ii. 6. ⁴ Eph. iv. 29; 2 Sam. xvi. 7. ⁵ Prov. xvii. 27, 28; Jas. iii. 6; Eccles. x. 12—14; Gal. ii. 4—14.

6. Courteous: to which is opposed scurrility, railing, scoffing¹.

7. Affable: to which is opposed morosity, churlish words².

1. The virtues here commanded are, truth, freedom, simplicity, &c.

2. The opposite vices forbidden, viz. lying, slandering, &c.

1. *They then keep this Commandment,*

1. That preserve the good name of their neighbour³.

2. That truly and freely, and simply, give a testimony to truth, especially being called to it by lawful authority⁴.

3. That use few, courteous, profitable, and affable words⁵.

4. That speak well and charitably of their neighbours⁶.

2. *They offend against this Commandment,*

1. They that bring in, and they that are false witnesses against any man⁷,

2. They that accuse their neighbour unjustly, and raise false tales, and they who report and scatter them⁸.

3. They that openly slander, detract, scoff, or rail, at their brother, or uncharitably censure him, and backbite him⁹.

4. They who are suspicious, raise jealousies, and are busy bodies in other men's matters¹⁰.

5. They who flatter and dissemble with a double tongue¹¹.

6. They who are whisperers¹².

7. They who use churlish words, and are vain boasters¹³.

¹ Ruth ii. 4; Eph. v. 4; Gen. xxi. 9. ² 1 Sam. xxv. 10, 11; 2 Sam. xvi. 5. ³ Prov. x. 12; Mat. i. 19. ⁴ Acts iv. 20; v. 29, 30. ⁵ Jas. i. 19; 1 Pet. iii. 8; Eph. iv. 29. ⁶ 1 Cor. xiii. 5, 7. ⁷ Mat. xxvi. 60. ⁸ 1 Kings xxi. 10; Lev. xix. 16; Titus ii. 8. ⁹ Luke xi. 15; Acts ii. 13; Mat. vii. 1; Rom. ii. 1. ¹⁰ 2 Sam. xvi. 8; 1 Pet. iv. 15. ¹¹ Prov. xxvi. 24, 28. ¹² Rom. i. 29. ¹³ 1 Sam. xxv. 8, 10; 2 Pet. ii. 18.

8. They who give malicious false testimonies in public or private¹.

9. They who conceal the truth to the prejudice of another; being required by justice and charity to give testimony to it².

10. Judges that give false sentences³.

11. Advocates and lawyers that wittingly plead bad causes⁴.

12. Registers or notaries that make false acts⁵.

13. All that equivocate or lie⁶.

The Tenth Commandment.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is his.

This Commandment cuts to the quick; and the scope

of it is to extirpate the very root, and destroy the seed of all injustice and uncharitableness from the earth.

It shews that God looks farther than man, and that His law is more perfect and exact than all the laws of men; for, whereas the laws of men can only restrain the outward act⁷, bind the hands, and stop the mouth, and in case they prove unruly, punish the malefactor; God's law takes hold on the first and inmost thoughts, intentions, and motions to evil, and in case they be entertained, will call man to the bar for them⁸.

I little doubt but what is here forbidden, was also prohibited in the former Commandments; for in them all intentions to evil are restrained. But yet with this difference; in them it was by reduction and implication; in this it is plainly and by explication; in them somewhat darkly; in this clearly, evidently, expressly.

¹ Rom. iii. 13; Ps. lviii. 1—8; Ex. xxiii. 1. ² Prov. xxiv. 11; Lev. v. 1. ³ Ps. lxxxii. 2, 4; 1 Kings xxi. 12, 13. ⁴ Ex. xxiii. 2; 2 Chron. xix. 2. ⁵ Isa. x. 1; Jer. xxxii. 13, 14. ⁶ 1 Tim. iv. 2; Ex. xxiii. 7; Col. iii. 9.

⁷ Rom. xiii. 4. ⁸ Heb. x. 16; Rom. vii. 14; Mark xii. 30; John iv. 23.

And such an express and Command was necessary. For such is the deceitfulness of man's heart, that he is apt to flatter himself, and to conceive, that when he hath forborne the outward act, he hath done God's will. This is apparent in the young Pharisee¹, who, because he had lived *ἀμώμωτος*, a blameless and good moral life, and outwardly observed Moses' law, professed openly, "all these have I observed from my youth." And again it is more evident in the old Pharisees, that confined the duties to the external act. So that it was necessary for our Saviour to teach these Rabbies that Moses meant somewhat beyond what the bare words sounded, "You have heard that it was said by them of old, Thou shalt not kill, Thou shalt not commit adultery²;" but I say, causeless anger, desire of revenge, lust after a woman, is a breach of the law.

Thus much, a man being

¹ Luke xviii. 21. ² Mat. v.

over indulgent to himself, would never have thought of; and therefore God by an express and peremptory law hath commanded, *Non concupisces*, "Thou shalt not covet." And the examination of our ways by this, will conclude the most strict liver and Pharisee under sin, and make him cry out with St. Paul, "O miserable man that I am! who shall deliver me from this body of death³?"

Concupiscence is that which is here prohibited, not simply all, but that which is evil⁴; for our desires are of two kinds, good and evil.

1. There is a good desire of superiority⁵; a good desire of punishment upon a malefactor⁶; a lawful desire of a woman, meat, and drink⁷; a lawful desire of goods and riches⁸; a good desire that truth should flourish⁹; and a good lust of the spirit against the flesh¹⁰.

³ Rom. vii. 24. ⁴ Rom. vii. 20—23. ⁵ 1 Tim. iii. 1. ⁶ Deut. xlii. 8, 9. ⁷ Gen. xxiv. 8; John iv. 7. ⁸ Prov. xxx. 8. ⁹ John xvii. 17. ¹⁰ Gal. v. 17.

'So long as the desire is regulated and kept in by the law of God, it is good and necessary, and God hath left it impressed in the soul, as the incentive to all duties, both religious, natural, and moral.

2. But besides this good desire, there is a bad, which is called "the old man¹," "sin that dwells in us²," "the sting of death³," "the thorn in the flesh⁴," "the concupiscence of men⁵." Which is a foolish, hurtful desire retained in the sensual part of the soul, which is so far from being a help to the understanding and will as it ought, that it darkens and seduceth it⁶.

And hence it comes to pass, that an object of profit or pleasure being proposed, it is first delighted with it, then it stays and dwells on that delight, after it consents to receive it, or at least doth not resist or reject it, rather sets the

thoughts to compass it, or at last yields to act it.

By this gradation, sin from the conception is brought to the birth; which progress St. James hath thus excellently expressed, "Every man is tempted, when he is drawn away by his own lust, and enticed⁷." "Then when lust hath conceived, it brings forth sin; and sin, when it is finished, brings forth death."

Evident here it is, that lust in the heart of man, is as it were the *matrix*, in which sin first receives the conception, articulation, life, motion, and growth, till it come to the birth; and the midwives, as I may so say, to bring it forth, are "the lusts of the flesh, the pride of life, and the lust of the eyes⁸," that is, profit; which last is especially forbidden in this Commandment. And two objects are here named.

1. Our neighbour's goods, his house, his servants, his cattle.

2. Our neighbour's wife, "Thou shalt not covet," &c.

¹ Eph. iv. 22. ² Rom. vii. 17.
³ 1 Cor. xv. 56. ⁴ 2 Cor. xii. 7;
⁵ 1 Pet. iv. 2. ⁶ 1 Pet. ii. 11.
⁷ Acts vii. 51.

7 Jas. i. 14, 15. ⁸ 1 John ii. 16.

Because men commonly lust after these.

1. By wanton fleshly desires, they lust after their neighbour's wife.
2. By covetousness, they lust after their neighbour's goods, his house, his man servant, his maid servant, his ox, his ass.

And yet these are not all the irregular lusts, by which a man is tempted, and drawn away, and enticed. There is,

1. A lusting after our neighbour's dignity, honour, place, through pride and ambition¹. This is pride of life in St. John.
2. A lusting after our neighbour's blood and life, out of envy, hatred, malice, revenge². These are the lusts of the flesh.
3. A lust to take away our neighbour's good name and reputation³;

arising out of the same, or other vicious causes.

That therefore no man should conceive that his covetous and wanton lusts were alone restrained, and not his proud, and ambitious, revengeful, malicious, and envious also; that no man dream of a liberty in any, it hath pleased the law-giver here to give a *καθαρτικόν*, a purge to all, and to set a bar to all, by this general prohibition⁴,

Thou shalt not covet his ox, nor his ass, nor any thing that is his.

His honour is his, his life is his, his good name is his, as well as his wife, his man servant, his maid servant, his ox, or his ass; and therefore we may no more covet to take from him the one than the other; what is his, he must quietly and peaceably enjoy.

1. *In this precept is commanded,*

1. That we be content

⁴ Tertul. de pallio. [§ 6.]

¹ Hab. ii. 9; Judges ix. 7, 15, 20.
² 1 Sam. xviii. 6—21. ³ 1 Kings
 xviii. 17; Mat. ix. 8, 4.

with our own, and the portion that God gives us¹.

2. Not to be covetous of what is another man's².

3. That we labour in that vocation to which God hath called us, honestly³.

4. That the commencement of any motion to desire what is another's, is to be disbanded instantly, and not suffered to stay in the appetite in any degree of morose delectation⁴.

5. That those things be our neighbour's which God hath given him⁵.

6. That by this gift every man hath a property, and distinct right, in that he possesseth, and therefore no man may desire to invade or dispossess him⁶.

7. That we fight against fleshly lusts, and labour to mortify, crucify, and subdue them⁷.

8. That we stop sin in the beginning, and rest not till extinguished⁸.

2. *Offenders against this Command are,*

1. They who envy other men's wealth and prosperity⁹.

2. They which desire passionately to possess what is another man's¹⁰.

3. They who with greediness pursue riches, honours, pleasures¹¹.

4. They who are over solicitous, careful, vexed, distracted, disquieted about the purchase of worldly things¹².

5. They who having sufficient, still desire more¹³.

6. They who are idle, and labour not in an honest way to get their living¹⁴.

7. They who stifle not sin in the conception and birth; or, being brought forth, do not mortify and crucify it¹⁵.

Many other offences there are against God's law, but they may, either by these general rules, be discovered, or else by the particulars

¹ Phil. iv. 11, 12. ² Isa. v. 8.
³ Eph. iv. 28. ⁴ Acts xx. 33, 34;
Gal. v. 24. ⁵ Acts v. 4. ⁶ Hab.
ii. 6, 6. ⁷ Eph. vi. 12; Rom.
viii. 3; Gal. v. 24; 1 Cor. ix. 27.
⁸ Prov. i. 10—20.

⁹ Mat. xx. 15. ¹⁰ 1 Kings xxi.
4. ¹¹ Micah ii. 1, 2. ¹² Mat.
vi. 25—34. ¹³ Prov. xxx. 14,
15. ¹⁴ 2 Thea. iii. 11; Gen. xlviii.
8. ¹⁵ Rom. vii. 13—25; Rom. viii.
6—13.

known; there being very few which will not with ease be reduced to one or other of those heads above mentioned. Some of these are here twice set down, and under divers Commandments, because divines sometimes reduce them to one Commandment, and sometimes to another.

Quest. Whether is a man able of himself to do these duties to God and man?

Ans. No. For, my good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve Him, without His special grace.

Here I thought good to insert this discourse about the ability of man to keep God's law.

When the young man came to our Saviour to ask Him the way to Heaven, the answer which Christ returned was, "If thou wilt enter into life, keep the Commandments¹." And no question, were a man able

to keep the way without erring, or stand upright in the way without slipping or falling, this very way would bring a man safe to life. For it was not said in vain, "He that does these things shall live in them²."

A hard, narrow, and straight way indeed it is³, yet it should be considered, whether out of wilfulness we do not desert it; and, under pretence of difficulty and disability, take liberty to satisfy our own lusts and affections, and to break asunder those bonds, and cast away those cords, by which the very light of reason (which is a ray of the Divine image shining yet in our souls) would fasten and oblige us.

To open this point fully. Man must be considered either as a mere natural man, or as supported by special grace.

1. Let man be considered in the state of nature only; though he cannot shake off sin, that hangs so fast on, nor repress the dominion of

¹ Mat. xix. 17.

² Ezek. xx. 13. ³ Mat. vii. 13, 14.

it universally, yet he may forbear many evil outward actions in particular, to which he returns "like a dog to his vomit," in which he wallows "as a swine in the mire¹." For though inbred concupiscence doth tempt and incline, yet it doth not confine and determine any man to this or that sin in particular; as to act this murder, this adultery, that theft, that slander, &c.

The first reason.

And this is manifest, because reason in man is natural grace, it being a gracious part in God to make man a reasonable creature: and this light of reason shews that there is somewhat of its own nature, virtuous and just, which is to be prosecuted²; somewhat vicious and unjust, which is to be avoided, though there never had been any positive law to command the one, or to restrain the other. Were right reason then heard to

1. speak, the outward acts of God's commands would not easily be disobeyed.

Examine but every precept apart, and the reason of the observance will appear so equal, that it will be no hard matter to judge by what irrational persuasions a man is drawn away from his own power and abilities, as if he were unwilling to use it against his pleasing desires.

1. By the very first Commandment he is enjoined to subject himself to Almighty God as a Superior Power, to serve Him as his Lord, to adore Him as his Maker, to love and honour Him as his Father. There is nothing but corrupt reason that can entice him to the breach of this Command. For let him deliberate with that natural understanding with which God hath endued him, and reason will dictate thus much, that it is both just, safe, and beneficial, that man, being God's subject, servant, child, creature, do render unto his supreme Lord, Master, Father, Cre-

¹ 1 Pet. ii. 22. ² Rom. ii. 14, 15.

ator, fidelity, service, fear, reverence, love, honour.

2. From this step to the next of God's laws. "Thou shalt not make to thyself any graven image, thou shalt not bow down to it, and worship it." What difficulty, what impossibility is there in this, that it may not be kept? For what man, endowed only with the light of reason, and is not forsaken of God, will prostrate himself before, and call upon a blind, deaf, dumb, dead stock, far more worthless than the meanest creatures? who can imagine to represent an infinite essence, and a spirit, by finite and material lines? which is so far not only against reason, but even common sense, that David¹ made it a *quære*, whether the idolater or the block to which he boweth, were more senseless.

3. But sure I am the rash and foolish breach of the third Command, admits no excuse for it, but custom, which aggravates all other sins. Pleasure it hath none

to speak for it, profit ordinarily it brings none, which are the two great enchanters of mortal men, and advocates for other transgressions. Theft gives satisfaction to our needs; adultery to our lust; oppression to our ambitious, covetous heart. But this contempt and abuse of God's name, satisfies no sense, advanceth not the estate. Advise then with reason, and she will tell you that there is no reason to be given why any man should take God's name in vain, except he desires to dwell with everlasting burnings.

4. No, nor any reason for the breach of the next; very much for the observation of it. For what burden, what pain, what inconvenience is there in this, to set apart a day to the service of God, and rest from our ordinary labours? rather what great ease, what equity? God bestows upon us six days, it is but reason then the seventh be His, and that it be a resting day, a holy day, a day of rest, for the

¹ Ps. cxxxv. 18.

content of the servant, and the comfort of the master ; a day of holiness, in which both master and servant may tender their devotions, and express their thanks to their good Lord.

Were these dictates of nature well learned, and weighed, all the pretended difficulties of the first table would vanish ; and easy it would be to persuade obedience to these wholesome laws. And the self-same light of nature that persuades to piety, would persuade to justice and charity also.

1. For, do not children receive from their parents their natural life, livelihood, education ? Have they not begotten us, born us, cherished us in our weak and helpless infancy, and bestowed upon us the harvest of their labours, cares, sorrows ? Were this well thought on, it could never be held a burden, that we return unto them due respect, honour, love for love ; since natural reason and affection inclines men to be

grateful towards great benefactors.

2. To proceed ; remove those following laws, and whose life, whose wife, whose goods, whose good name can be freed from invasion ? He that will not kill, may have a design to do it ; and he that will not defile his neighbour's wife, yet may have a lustful eye. Now all these injuries and desires God hath staved off, with His own dictate and maxim of nature, *Quod tibi fieri non vis, alteri ne feceris*. Kill not, do not covet to kill ; pollute not, do not covet to pollute ; steal not, do not desire to steal ; belie not, do not desire to belie another ; because thou thyself art offended, if another do or covet to do, in any of these, the least wrong unto thee.

The sum of all this is, that the commands of the Decalogue are highly consonant to the rule of reason, and for the outward acts, and gross breaches thereof, they may be forborne by any man who will hearken

what his reason will teach him.

The second reason.

This is manifest also, in that the lewdest man attempts not malicious wickedness without some precedent deliberation. A debate there is betwixt reason and passion, pleasure, profit, and the soul, before the consent is gotten; and reason being overborne by self-love, yields against the evidence of conscience; and then follows a free election, and contrivance by what means the plot may be brought to pass¹. And yet when it comes to the birth, and is ready to be delivered, the most wicked man will hold in, and restrain himself, put case the eye of some honest Cato, the reverence of some man he honours, some present fear of danger doth overawe him. Why is it else that sin is delayed, sought to be put off to darkness, to corners, and to be acted in another place and time? This clearly

shews that it is more possible for a natural man to keep the outward act of God's commands than he usually doth.

The third reason.

Lastly, this is evident even by the laws of men, who have set penalties upon those who break the moral law. Now it were unreasonable for a prince to lay a punishment on that crime which is unavoidable. These very penalties, then, sufficiently demonstrate, even in the judgment of men, notorious crimes, such as are murders, adulteries, thefts, perjuries, &c., might be avoided by mere natural men, were but the law of reason heard to speak.

Thus it is with nature in those actions which are manifestly ill; as for those which are good, a possibility there is, even of a mere natural man, to perform many a moral act, which for the substance of the work is simply good, and yet is omitted. Evident it is, that he who is *ψυχικὸς*,

¹ Video mellora, proboque; deteriora sequor. [Ovid. Met. vii. 20.]

carual, may give a cup of cold water to one that belongs to Christ, he may cast two mites into God's treasury, he may give meat to the hungry, and drink to the thirsty; or he may, if he please, omit it, or deny it. Which, because he could do, and did not, he is justly condemned¹.

But what then! What? Are the Commandments of God to be kept by a mere natural man? I say it not. Thus much only; that many outward, scandalous acts may be restrained and forbore; many good actions that are omitted, done by observation of the rules of nature. Men, considered as men, may be far better morally than they are; less sinful, more charitable, more just; though in the inward part and actions of obedience, they will come far short.

And this I take to be the meaning of the ancients, Chrys. Basil, August. Hieron. Council. Araus. c. 25, who with one mouth affirm, *Deus non*

mandat impossibilia, 'God commands no impossible things;' and St. Augustine's reason is, *quia justus est*, because He is a just God [G]. He doth not as Pharaoh; require the tale of brick, where He denies the straw.

2. *Not without His special grace.*

You have seen how far the Commandments are possible, and may be kept by a mere moral or natural man. But besides these outward acts, there be many inward, and from both these there issue many other duties, which for many causes may be defective, yea, and will be defective so long as we carry about us this body of sin. There is one perfection of this life, another of the life to come. Now the law of God expects from us in this life, not absolute perfection but such a perfection as is to be had in this life, which the school calls *perfectio viatorum*, the perfection of wayfaring men, and define it thus [H]; when the will of man habitually

¹ Mat. xxv. 42, 43.

entertains nothing that is contrary to the love of God.

To arrive to this pitch, the power of nature is too weak, it must be attained by the grace, or, as our Catechism hath taught us, by the special grace of God; for it is peculiar to those who are born again, sanctified by the Spirit of God, cleansed by Christ's blood, engrafted and made partakers of the Divine Nature. "Without Me," saith our Saviour, "you can do nothing¹."

But with Him, that is, Christ, they may do much; they may go far, they may walk uprightly and sincerely in this way. Poor and infirm people, that conceive the contrary, have not yielded themselves to be governed by the Spirit of Christ. Would they but make a trial, they should find that true, which St. Paul confessed by experience in himself. He complained of the "thorn in the flesh²," but after he had received "sufficient grace," he confesseth

that Christ's "yoke was easy, and His burden light;" that no command was grievous to him. "I can do all things through Christ that strengtheneth me³." And David, that was troubled at his slips and falls, yet when God had once set his heart at liberty by this spiritual unction, could run the way of God's Commandments⁴; not walk softly, but run over them with great haste and pleasure.

Even as a cart-wheel, that creaks, and complains all the way it goes, under the smallest burden, while it remains dry; but having some small quantity of oil put to it, runs on merrily, and without any noise: so also he that groans under the burden of God's law, and complains of the weight, of the uneasiness, of the difficulty of it, being supplied with this holy oil, runs on with comfort, and murmurs not.

This grace of God in this life, never raiseth the man to perfect, exact, and un-sinful obedience; but it

¹ John xv. 4. ² 2 Cor. xii. 8, 9.

³ Phil. iv. 13. ⁴ Ps. cxix. 32.

makes him a "new creature¹," creates in him a sincere obedience to the whole Gospel, it shuts the door against all temptations and security, sloth, presumption, hypocrisy, partial obedience, and habitual progresses in sin; it teacheth and enables us to mortify, crucify, and shake off the fruits of the flesh; and upon our fallings, it quickens us to bewail and lament our frailties and infirmities; for Christ's sake, of our heavenly Father to beg a pardon, and ever after to reform and amend what is amiss.

In this sense a regenerate man, assisted, or rather informed by the "special grace of God²," may, nay, must walk in the Commandments of God, and serve Him. This is the condition of the second covenant; and God's grace, shed in a good man's heart, enables to perform it; which obedience, when it is truly and faithfully done, though mixed with much weakness and imperfection, and many

sins, so that they be not leavened with wilfulness and impenitence, God hath promised to accept and crown.

For, for our comfort, the law is now in the hand of a Mediator³; and having the whole in His own hand, He could make what order for it He pleased. Among others, that was one, that if there be in a man a ready will, a man shall "be accepted according to that he hath, and not according to that he hath not⁴." How kindly did He accept the poor widow's two mites⁵? How candidly did He take Mary's box of spikenard⁶, because that little they did was all they could do?

This Mediator is the man Christ Jesus⁷, and He well remembers of what mould we are made, and therefore being a compassionate High Priest⁸, He will take all well that is done with an honest and good heart, and intercede for the imperfections.

³ Heb. ix. 15.

⁴ 2 Cor. viii. 12.

⁵ Luke xxi. 2—4.

⁶ Mat. xxvi. 13.

⁷ 1 Tim. ii. 5.

⁸ [Heb. ii. 17.]

¹ Gal. vi. 15. ² Luke i. 74, 75.

Had there been a bruise in the reed, Moses would have broke it quite; no more than an ember in the flax, the severe lawgiver would quench that. But He who hath undertaken to be our Mediator¹, will not deal so with us; mediate He will, and strengthen the bruise; plead for He will, and blow up, not blow out this little ember. His hand will not break the one, nor His foot tread out the other. Blessed be God, this is the help those who are "born of the Spirit²," are like to have from the bowels of a Mediator.

Now look upon Him as a judge, and then there is great comfort likewise. For howsoever those who are none of Christ's, shall appear and answer at the great tribunal of justice; yet all they that belong to Him shall take their trial at the bar of mercy.

Into this court He is pleased to remove, where exalting, or rather super-

exalting His throne of grace, all His are to answer to these articles.

1. Whether they have hearkened to grace, and have had a care, a respect, an eye, a love to God's Commandments?

2. Whether their hearts were troubled, that their care was not such as it ought, nor their obedience equal and correspondent to their love and desires?

3. Whether they have not grieved, quenched, done despite to the Spirit of grace?

4. Lastly, whether they have daily prayed for increase of grace, whether daily for remissions of sins, which was also one of the commands of this Mediator, "forgive us our sins³, and lead us not into temptation?" And if we can answer with a good conscience to these interrogatories, our desires and endeavours will pass for real performances, our sorrow for not keeping will be accepted, and our asking of pardon, procure and obtain mercy.

¹ Heb. ix. 11—20; vii. 25. ² Mat. xii. 30.

³ *Dimitte nobis debita nostra.*

Quest. How is this special grace and help to be attained?

Ans. By prayer; for prayer is the key that opens the gate of Heaven¹, and moves God to bestow a blessing: whence it was, and is good counsel, "let prayer ascend, that grace may descend²." And thus much this Catechism intimates, warning us at all times to call for this "special grace, by diligent prayer."

Quest. Is there any rule and form of prayer prescribed?

Ans. Yes, the Lord's Prayer. When ye pray, say, "Our Father which art in Heaven³;" which command no man can with a good conscience obey, that holds all set forms necessary to be cast out of the Church. A prayer it is, full and comprehensive of all we can sue for; enlarge ourselves we may, but more we cannot ask than is comprehended in it. In this, we

have not only Christ's name to countenance our suits, but words put into our mouths by Christ to sue in.

Amica et familiaris oratio est Deum de suo rogare; ad aures ejus ascendere Christi orationem. Agnoscat Pater Filii sui verba, quum precem facimus; qui habitat intus in pectore, ipse sit et in voce; et cum ipsum habeamus apud Patrem Advocatum pro peccatis nostris, quando peccatores pro delictis nostris petimus Advocati nostri verba promamus⁴.

That is, 'It is a grateful, friendly, and familiar prayer to entreat God by that petition He framed; the prayer that Christ taught ascending to His ears. Let the Father acknowledge the words of His own Son when we pray. Let Him who dwells in the heart be in the voice; and since we have Him an Advocate with the Father for our sins, when we poor sinners ask pardon for our offences, let us produce and send up the words of our Advocate.'

¹ Cœli clavis oratio. ² Ascendat oratio, ut descendat gratia. ³ Luke xi. 2.

⁴ Cyp. de Orat. Dom.

This by Tertullian is called *legitima oratio*, 'the lawful prayer'. And the ancients began their liturgy with it, *Et hæc præmissâ legitimâ oratione, jus est accidentium desideriorum*, 'this lawful prayer being premised, a right there was of succeeding petitions.'

Quest. 'Let me hear, therefore, if thou canst say the Lord's prayer ?'

Ans. "Our Father which art in Heaven," &c.

Quest. 'What desirest thou of God in this prayer ?'

Ans. The answer in the Catechism is in one continued tenor of words, which I digest into this form.

1. The sum of the preface. 'I desire my Lord God, our Heavenly Father, who is the Giver of all goodness.'

2. The sum of the two first petitions. 'To send His grace unto me and all people, that we may worship Him and serve Him.'

3. The sum of the third

petition. 'That we may obey Him as we ought to do.'

4. The sum of the fourth petition. 'And I pray God that He will send us all things needful for our bodies and souls.'

5. The sum of the fifth petition. 'And that He will be merciful unto us, and forgive us our sins.'

6. The sum of the sixth petition. 'And that it will please Him to save and defend us in all dangers, bodily and ghostly, and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.'

7. The sum of the close is this. 'And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ, and therefore I say, Amen. So be it.'

Thus far the Catechism ; to which I shall make bold to add a few brief notes, for further explication.

¹ De Orat. Domin. c. 9.

THE EXPOSITION
OF THE
THIRD PART OF THE CATECHISM,
BEING
THE LORD'S PRAYER.

THIS Prayer excels all other, not only for the Author, but also because in so short a compass of words it comprehends a whole sea of matter. *Compendiis paucorum verborum quot attinguntur? edicta Prophetarum, Evangeliorum, Apostolorum, sermones Domini, parabola, exempla, praecepta*¹. It is the breviary or epitome of the whole Book of God. For in this epitome of words, the substance of the Law and Gospel is delivered; our love, with the expressions of our duties intimated; good things for ourselves and our brother desired.

¹ Tertull. de Orat. c. 2.

1. Honour exhibited, when we call Him Father.

2. Faith in the invocation of His Name.

3. A tender of our obedience in His will.

4. A commemoration of our hope in His kingdom.

5. A petition of life in bread.

6. Confession of sin, in our begging of remission.

7. Our care to avoid temptations, in our request for defence and tutelage.

That I may say the same over again a little more plainly, observe, I pray, how the body of this Prayer answers to the body of the Law.

1. God is "our Father." Therefore have no other gods.

2. God is "in Heaven." Therefore have no graven image.

3. "Hallowed be His Name." Therefore take it not in vain.

4. His "will be done." Therefore not our own, especially on His day¹.

5. "Give us our daily bread." Therefore not to take it by killing, stealing, &c.

6. "Lead us not into temptation." Therefore not to tempt ourselves, by suffering our eyes to gaze upon strange flesh, which is an occasion of adultery ; or by letting covetous motions enter into our hearts. This is to covet.

7. Trespassers we are all, and therefore had need to

pray, "forgive us our trespasses." *Docet Dominica Oratio nos esse peccatores, et totam vitam esse penitentiam*, 'the Lord's Prayer teacheth that we are sinners, and that our whole life ought to be a life of repentance.'

In little you see much is comprehended. As for the method of it, it is admirable, and the order wonderful ; the petitions being not nakedly set down, but headed with a solemn preface ; not abruptly broken off without a reasonable and most weighty conclusion. On both sides there is a hedge set, to teach us that we break not in upon God irreverently in our petitions, nor break from Him unmannerly and abruptly. There be of this Prayer

- Three parts {
1. The head, preface, or exordium.
 2. The body, consisting of six petitions.
 3. The foot, or conclusion, or doxology.

The three first petitions concern God.

The three last petitions concern man or ourselves.

¹ Isa. lviii. 13.

And by this method we are to learn, that our first and chief care ought to be the glory of God, the advancement of His kingdom, and obedience to His will¹; after which we may petition for ourselves.

To which if you annex

the doxology, in which we close with God's glory, the observation will be enlarged and strengthened, viz. that the glory of God ought to be our first and our last aim; for that which concerns us is limited and circumscribed with it.

The preface to this Prayer is

Our Father which art in Heaven.

In which we are to take notice of

1. The title, "Father."
2. The possessive, "Our Father."
3. The adjunct, "which art in Heaven."

1. *Father.*

In what sense God is our "Father," and we His children, is expressed before. But this name is by our Saviour made choice of here, because it, of all other, may give encouragement to petitioners. To the throne of grace it is they come and ask, on which their Father sits, as the great Master of requests; and what is it that is reasonable and beneficial that a father will deny the son he loves²? *Paternalis est animi velle subvenire*, 'No man so easily entreated

as a father to help a child.' This is our Saviour's argument to encourage us to "ask, seek, and knock." "If you who are evil, give to your children good things, how much more will your heavenly Father give the Spirit to those that ask Him³," &c. This name put heart into the prodigal. "I will arise and go to my father⁴." And what came of it? A pardon granted, and sealed with a kiss. "When his father saw him afar off, he had compassion on him, he ran to meet him, and

¹ Mat. vi. 33; 1 Cor. x. 31. ² Isa. lxxv. 24; 1 John v. 14, 15; Ps. ciii. 18. ³ Luke xi. 13. ⁴ Luke xv. 18, 20.

fall upon his neck and kissed him." But I pray observe, that this prodigal approached not his father's presence without confession and submission; on which terms if you come, you shall be accepted; if with an impudent boldness, rejected. For as a father's name is a word of love, so it is of reverence also¹.

2. *Our.*

"Father²," is a term of relation; "our" of appropriation; yet so that it intimates a community; the meaning is, that God is so "our Father," that He is also the Father of all our brethren, whom St. Peter charges us to love, "Love the brotherhood³." Now this love and charity cannot be better expressed than by a prayer for them. In these our devotions, then, our brethren must not be forgotten. As there is a communion of Saints, so the Saints ought to communicate in each other's prayers. Here we

¹ Mal. i. 6. ² Isa. lxiv. 8; Mal. ii. 10; Eph. iv. 6. ³ 1 Pet. ii. 17.

begin with "Our Father," and the petitions that concern ourselves following, are set down plurally, "Forgive us, lead us not, deliver us⁴:" "us," others, not me only. In doing this office we shall follow our Saviour's example, and execute St. Paul's injunction, "Let prayers be made for all men⁵."

3. *Which art in Heaven.*

By these words we are not to conceive that the infinite essence of God's Majesty can be confined by any limits, no, not of the Heaven itself; for the Heaven of heavens are not able to contain Him⁶. But in Heaven this our Father is said to be⁷,

1. For the manifestation of His glory to the Saints and Angels, who enjoy the beatifical vision in that place⁸.

2. For that His wisdom appears most in the rule of

⁴ Mat. v. 44; Luke vi. 28; John xvii. 20. ⁵ 1 Thm. ii. 1. ⁶ 1 Kings viii. 27. ⁷ Ps. cxxxix. 8. ⁸ Mat. xvii. 2, &c.; [xviii. 10]; 2 Cor. xii. 4; 1 John iii. 2; Ps. cxv. 8; Isa. lxvi. 1, 2; Jer. xxiii. 24.

the motions of those heavenly bodies, by which all inferiors are ruled¹.

3. For that the gifts we ask and expect come from thence, "Every good gift, and every perfect giving is from above, and comes down from the Father of lights²."

4. For His purity and holiness³. No part of the world so free from impurity and dregs, as the heavens are; and therefore none so fit to be His seat; a place like Himself.

When we say, then, God is in Heaven, it is all one as if we did acknowledge that we meant not for supply of our wants to depend upon any father upon earth, since we have a Father above⁴, who is of more infinite glory, power, majesty; of greater wisdom, liberality, purity, than any earthly father can be.

1. This clause supplies the deacon's office in the primitive Church, and calls aloud, *Sursum corda*, "Lift up

your hearts⁵." To which we are to answer, *Habemus ad Dominum*, 'We lift them up unto the Lord⁶.' Base thoughts and earthly cogitations, become not a son that petitions to a Father in Heaven. The synagogues were placed upon hills; Sion on a mount, *opus est ascensu ad Dominum*, intimating that the whole man in his devotions should ascend and approach as near God as is possible.

2. And yet with this cautelous memorandum, that He is in Heaven, and we on earth; a great distance and disparity there is betwixt us. Homely and familiar behaviour, polluted and unclean lips and hands, do no way become us before so great and sacred a majesty. That though indeed we may be bold with Him as sons, yet we may not be unmannerly and saucy, as if we were His fellows and companions⁷. And I am verily persuaded, that who-

¹ Ps. xix. 1. ² Jas. i. 17. ³ 2 Pet. iii. 18; Ps. xl. 4; Hab. ii. 20. ⁴ Mat. xxviii. 2.

⁵ Ps. xxv. 1. ⁶ Ps. cxxiii. 1, 2; 1 Tim. ii. 8. ⁷ Luke xviii. 18; Dan. ix. 8; Heb. xii. 28.

so use it, are not truly sensible, or do not believe that they are in the presence of their heavenly Father. Wise Solomon gives this advice, "Be not hasty with thy mouth to speak a word before God¹:" not a word, no babbling then, no *πολυλογία*, vain repetitions; and why so? He is in Heaven, and thou on earth; therefore let thy words be few.

The first petition.

Hallowed be Thy Name.

The three first petitions are rather acclamations than prayers, in which we absolutely vote for, and to God, without any condition or limitation, honour, power, obedience. And this is *votum caput*, the first vote; because the glory and honour of God is the ultimate end, and therefore must be the first in our intentions².

The name of God is the representative of God Himself; and by it His essence,

His attributes, His word, any thing by which He is made known to us, and may be honoured by us, is understood.

"Hallowed," that is, sanctified and revered³. We can neither add to God's holiness, nor yet take from it; but we are said to hallow His name, when we acknowledge it, and honour it for such. Therein setting, as it were, a crown of honour and holiness upon the head of God. For, to hallow, is to set apart a thing from the common use, to some proper end: that it be not abused and profaned, but holily and reverently used⁴.

This His Name is honoured by our hearts, our mouths, our works⁵.

1. By our hearts⁶, when in our very souls we know and acknowledge Him as God.

2. By our mouths⁷, when

¹ Eccles. v. 1, 2. ² 1 Pet. ii. 9; Ps. cxv. 1; 1 Cor. x. 31; Ps. xcvi. 8.

³ Lev. xix. 2; Isa. vi. 3; Ps. xcvi. 7, 8. ⁴ Numb. viii. 5, &c.; vii. 10; Lev. xxv. [10]; Exod. xxix. 1; 1 Kings viii. [64]; Prov. xx. 25. ⁵ 1 Pet. iii. 15. ⁶ Rom. x. 10. ⁷ Rom. xv. 6.

we call upon Him, adore Him, praise Him.

3. In our works and lives, when we live as becomes Christians. "So let your light shine before men, that they may see your good works, and glorify your Father which is in Heaven¹." For where this is not done, His Name is blasphemed among the Gentiles². *Sicut virtutum fama ad Nominis respondet gloriam, ita male conversantis infamia ad ejusdem Nominis respondet injuriam*[A]. 'As the fame of a virtuous life redounds to the glory of His Name, so doth the infamy of a vicious conversation to the injury of the same Name.' That, then, which we vote here is,

1. That there may be a reverence, awe, a separate respect wrought by His grace in us to His Majesty, His attributes, His works of grace, His word, His Name, His day, and to

whatsoever is sacred, or by which He may be known and honoured.

2. That this His Name may be magnified, adored, and advanced through all the world; and that all our acts of religion, our prayers, our praises, our hymns and liturgies may be useful and beneficial, and effectual for the dispersing His fame and honour.
3. That our lives may be conformable to our religion, and so His Name may be sanctified not only by us, but in us[B]; that we may purge out the filth of sin, and be holy, as He is holy³.
4. That the sins of sacrilege, profaneness, idolatry, irreverence, indevotion be turned out of the world, and the contrary virtues of piety may be set up, and flourish among men.

Let Thy kingdom come.

This is the second vote.

¹ Mat. v. 16. ² Rom. ii. [23, 24.]

³ 1 Pet. i. 14—16.

In which we petition that Satan's kingdom may be abolished, and the kingdom of our Lord Jesus Christ advanced¹. *Regnavit diabolus, regnavit peccatum, regnavit mors* [C]. 'The devil reigned, sin reigned, and mortal men for a long time were captive.' Here, therefore, we petition, that God being set upon the throne, the devil may perish, sin may be destroyed, death may die, and captivity may be led captive, that we being freed may reign to eternal life.

This kingdom of Christ is threefold; of Power, of Grace, of Glory.

1. Of Power. For Heaven is His throne, and earth His footstool², and His will and providence the law by which all creatures work; will they, nill they, subject they must be; for "the Lord reigneth, be the people," nay, devils themselves, "never so impatient³."

In order to this kingdom we pray,

1. That all angels, men,

¹ Acts xxvi. 18; Col. i. 18. ² Mat. x. 29, 30. ³ Pa. xcix. 1.

and creatures, may submit to His command⁴.

2. That His enemies, whether men or devils, may be brought to confusion, and crushed with His rod of iron; that Satan's power be destroyed, sins weakened, schismatics, heretics, hypocrites, and profane persons, rooted out⁵.

2. There is also a kingdom of Grace, which our Saviour tells us is within us⁶." The Spirit of God is the regent in this kingdom; the ministers, ambassadors; the gospel, the laws; the sacraments, the seals; the discipline of the Church, the rod; and all tends to the extirpation of sin, and establishment of righteousness. "The sceptre of Thy kingdom, O Lord, is a right sceptre⁷."

⁴ Phil. ii. 10, 11. ⁵ Eph. i. 21, 22; Col. ii. 15; Pa. ii. 9; 1 John iii. 8; Rom. vi. 6; Jude 14, 15; 2 Thea. ii. 8, &c. ⁶ Rom. xiv. 17; Luke xvii. 21; Pa. ii. 12; 2 Cor. v. 20; Mat. iv. 23; Rom. iv. 11; 1 Cor. iv. 21. ⁷ Pa. xlv. 6.

*In order to this kingdom
we pray,*

1. That the Spirit of God may reign in our hearts, and there exercise absolute dominion, casting down every high thought, ruling in the understanding by faith, in the will by charity, in the passions by mortification, in the whole body by obedience¹.

2. That there may be in us a ready submission to His ambassadors, His laws, His discipline, and a right use of the Sacraments².

3. That the peace, truth, and glory of the Gospel may be published and preached through the whole world, making a greater progress, extending itself where it is not, and intended where it is.

3. There is yet a third kingdom, that of Glory; in which, at Christ's second coming, the subjects of

grace shall receive the glory prepared for them³.

*In order to this kingdom
we pray,*

1. That His kingdom of grace, which hath so much of sin and infirmity in it, be translated into His kingdom of glory⁴.

2. That the number of the elect being accomplished, the final dissolution of all things may come, that we may obtain full salvation and redemption, and enjoy the glory prepared for us⁵.

3. That God would get Himself glory by the final doom and destruction of His enemies⁶.

*Thy will be done on earth as
it is in Heaven.*

This is the third vote. And it is a most just request, and well succeeds the former, in that the former

¹ Rom. vii. 6; Gal. v. 16; 2 Cor. x. 5; Rom. i. 17; Col. iii. 14; iii. 5; Rom. vi. 19. ² Heb. xiii. 17.

³ Isa. lx. 8; Gen. ix. 27; John xvii. 22, 24; Rom. ii. 10; viii. 18. ⁴ Phil. i. 28; Rev. xxii. 20. ⁵ 2 Tim. iv. 8; John xiv. 8; [Rev. vi. 11.] ⁶ Ps. lxxviii. 1; 1 Cor. xv. 24, 26, 52—57.

will never take effect without this. Equal it is, that if He be our King, we obey His will, without which He will not graciously reign over us. "Not every one

that calls Me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doth the will of My Father which is in Heaven¹."

Two things are here { 1. The petition, "Thy will be done."
considerable. { 2. The manner, "In earth as it is
in Heaven."

1. *Thy will be done.*

The will of God is { 1. His revealed will. *Signi.*
double. { 2. His secret will. *Beneplaciti*².

1. His revealed will is His word, His commands, whatsoever they are, in the Old or New Testament; those which belong to faith and manners. In order to this will we pray,

1. That we enquire what the "good and acceptable will of God is³," and make it the rule of all our actions, from thence take our advice and counsel, and not from our own corrupt hearts, *Ne fiat voluntas carnis*, "Fulfil not the lusts of the flesh⁴."

2. That since we know

His will is our sanctification, we let Him have His will, and be holy, as He is holy⁵.

2. His secret will is that whereby He determines of all events, good or bad; for there is nothing comes to pass without His will. This must not be the rule of our actions, (for it is hid from us⁶), but it is of our sufferings and passions, and to it we are bound to submit, as did St. Paul, that being told of his sufferings at Jerusalem, professed, "that he was not only ready to be bound, but to die for it⁷." To which

¹ Mat. vii. 21. ² Deut. xxix. 29.
vi. 6; Heb. x. 7. ⁴ Rom. xiii. 14.
21; 1 Sam. iii. 18; 2 Sam. xv. 25, 26.]

³ Rom. xii. 2; John iv. 34; Eph.
⁵ 1 Thes. iv. 8, 4. ⁶ [See Job i.
⁷ Acts xxi. 13, 14.

the Church submits, saying, "the will of the Lord be done:" and so our Saviour, "not My will, but Thine be done¹."

2. *In earth as it is in Heaven.*

This is the manner how His revealed will must be done by us, and His secret will submitted to, when He will have it done by us, after an angelical pattern; and if so done, it will be,

1. Cheerfully², without grudging and murmuring.

2. Readily, without let or delay³.

3. Sincerely, without hypocrisy and doubling⁴.

4. Constantly, without flitting⁵.

5. Wholly and universally, without choosing and excepting⁶.

6. Harmoniously, peaceably, and in much unity, not grieving, envying, afflicting, or persecuting a fellow-servant⁷.

It is well observed, that these three votes are addressed to God by way of adoration. In the first, the soul puts on the affections of a child, that regards the father's interest, honour, and glory. In the second, the duty of a subject to his legitimate prince, seeking the promotion of his regal power. In the third, the affection of a spouse, that submits and conforms to her husband's will, loving what he loves, and choosing what he makes choice of [D].

Give us this day our daily bread.

Those petitions now follow that concern ourselves and our profit. God's three stand first, as in reason they ought: For "seek first the kingdom of God, and His righteousness⁸;" and now our three follow, which will also declare our dependance upon Him.

1. By asking of Him our daily bread, we shew that we depend upon His fatherly

¹ Luke xxii. 42. ² Ps. cxix. 16, 32, 47. ³ Luke xix. 6. ⁴ Deut. v. 28, 29; Ps. cxix. 10. ⁵ Ps. cxix. 112. ⁶ Ps. cxix. 6. ⁷ Luke i. 6; Rom. xii. 13; Heb. xii. 14; Acts ii. 1.

⁸ Mat. vi. 33.

providence for our livelihood¹.

2. By suing for remission, we depend upon His mere mercy for our pardon and forgiveness of our sins².

3. By seeking freedom from temptations, that we depend upon His power and might to resist the devil and his evil motions³.

Every man consists of a body and a soul: the soul, the better part, is least looked after, the body is most set by; in which our Saviour graciously condescends to our weak dispositions, and indulges that we ask first for the necessities of that part we love best, desire necessary things for this body, bread to eat, and clothes to put on, before that which more nearly concerns us, remission of sin, and liberty from evil, and temptations.

It is His meaning by the gift of these to allure us the more to ask⁴, and be

more earnest for heavenly and spiritual gifts, and to conceive we shall not be denied, since He that bestows the less, will not deny that which is more necessary for us⁵.

That which we ask here is bread, but by it we are to understand all competent means and outward blessings that shall be meet for our necessity, for our Christian and sober delight; as health, wealth, food, raiment, physic, sleep, peace, seasonable weather, whatsoever we shall need all our days⁶.

1. The person to whom we come and ask, is our heavenly Father; Him we are to intreat. Give, good Father, give, bestow, continue, and prosper.

2. The persons for whom we ask, "us." Not to me alone, but others also.

3. The matter for which we petition. "Bread," which hath here three limitations:

1. "Our bread," that

¹ Mat. vi. 30, 32. ² Eph. ii. 4, 5.
³ 1 Cor. x. 13; Heb. ii. 18; Mat. xxvi. 41. ⁴ Gen. xxviii. 20.

⁵ Acts xiv. 16—17. ⁶ Prov. xxvii. 27; Lam. v. 9; Prov. xxxi. 14.

which we may have right to.

2. *ἐπιούσιον*, that which we need, or cannot be without; *ὄψια*, our substance will decay without it: or else *ἐπιούσιον*, that which, *ἐπιούσης*, is necessary for that day which is after this; which we have need of all our lives.

3. "This day:" yet, good Father, this day bestow the present part.

"Give¹." That teacheth us how to esteem of the things of this world, not as our own acquisitions; but as deodates, gifts given by God to our prayers, and honest endeavours². Blessings these are that come from above.

"Us." Bids us be charitable in our petitions and distributions of our bread; we ask not only for ourselves, and then may not keep all to ourselves³.

"Bread⁴." Is but sim-

ple fare, and intimates that we be content with a little.

"Our⁵." And yet how little soever this bread is, it must be our own bread, not stolen bread, no bread of deceit, not taken out of another's mouth⁶.

"Daily bread⁷." Bread instantly necessary; such provision, or such a proportion thereof, as all our lives shall best agree to our condition, and as is fit for our charge and calling.

"This day⁸." Not month or year: this teacheth us to restrain our care, and not to reach it too far; though we have it *hodie*, this day, only enough from hand to mouth, yet we pine not away with an immoderate anxiety and vexation of getting more.

So that the meaning of this petition is,

1. That we beseech God to take us into His fatherly care, and distribute unto us this day, daily, or day by

¹ Hos. ii. 8, 9. ² Ps. civ. 27; Gen. xxviii. 20. ³ Job xxxi. 17—20; Ezek. xviii. 7. ⁴ Prov. xxx. 8, 9.

⁵ Prov. xx. 17. ⁶ 2 Thess. iii. 12; Ps. cxxviii. 2. ⁷ Prov. xxv. 16; Deut. xvii. 16. ⁸ 1 Tim. vi. 8; Mat. vi. 31—34; Ps. xxxvii. 3, 25.

day, that which shall be sufficient, necessary or proportionable to the remainder of our lives¹.

2. Yet so, that we expect not, that He feed us, as He gave bread to Elijah, or feed us immediately from Heaven, as He did Israel in the wilderness²; but that He give it by those means by which He had appointed us to receive it, that is, upon prayer and honest labour³.

3. That He bless it to us when He hath given it, make us content with it, and make it to us the staff of bread. "For man lives not by bread only, but by every word that proceeds out of the mouth of God⁴."

4. But besides this ordinary bread, there is bread that came down from Heaven⁵, I mean Christ and His benefits, represented, sealed, and exhibited to us

in the Sacrament; this we are to desire, this to entreat God to give; for the other will perish, but this will nourish our souls to eternal life. And to this purpose Tertullian, Cyprian, and Chrysologus interpret the petition *loc cit.* though they mention the former sense also [E].

Forgive us our trespasses, as we forgive them that trespass against us.

This petition well succeeds the other, because if not obtained, the other will not be granted, or if granted, will prove no blessing. God gave Israel quails at their request, but while the quails were yet "in their mouths, the heavy wrath of God fell upon, and slew them, and smote down the chosen men that were in Israel⁶." While a man then is in his sin, either he asks and hath not, or else God hears and gives in anger, and so he is not much the better⁷. If therefore you intend to have

¹ Prov. xxx. 8, 9; Gen. xxviii. 20; Exod. xvi. 18; Ps. xxxviii. 5. ² 1 Kings xvii. 6; Exod. xvi. 14. ³ Luke xi. 9; Gen. iii. 19; Ps. cxxxviii. 1. ⁴ 1 Thes. iv. 11; Mat. iv. 4; Acts xviii. 8; Phil. iv. 6; Prov. x. 22; Isa. iii. 1; Dan. i. 18—15; 1 Tim. iv. 4. ⁵ John vi. 27.

⁶ Ps. lxxxviii. 30, 31. ⁷ Jas. iv. 2, 8; Hos. xiii. 11.

bread, and the staff of bread, humbly beg

Forgive us our trespasses.

1. To forgive, is to absolve and free from 'guilt and punishment.

2. Trespasses are all manner of offences, which in the Greek are styled *ὑπερλήματα*, debts¹. For so is every sin

Two things are here implied.

1. A free and humble confession } Originally³.
that we are debtors, } Actually.

2. That we are utterly unable to make satisfaction⁴.

And therefore we pray to God to remit and forgive; it is only a free pardon that can do us good⁵; for if He exact the debt, we are utterly undone.

Only with this proviso, that this pardon may be as free and full to us as the pardon we give to our brother that hath offended us⁶.

Forgive as we forgive, &c.

Which is a necessary qualification to make us capable

a debt; and every man a debtor. Bound he is to God in a duty of obedience, which because he pays not, he is bound to suffer the penalty, and were it not that God for Christ's sake did freely remit and forgive it, he must lie in the prison of hell till he pay the utmost farthing².

of pardon at God's hand, and teacheth us charity when we pray; for "if you will not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses⁷." Forgive as we forgive, sets limits, bounds, and stint to the pardon.

Tantum, quantum. Excellently Chrysologus, Sermon 67. *Quantum vis dimitti tibi, dimitte tantum; quoties vis dimitti tibi, toties tu dimitte; imo quia vis totum dimitti tibi, totum dimitte: homo intellige, quia remit-*

¹ Gal. v. 8; Mat. xviii. 24. ² Rom. vi. 23. ³ Ps. li. 3—5. ⁴ Mic. vi. 6, 7; Ps. xlix. 7, 8. ⁵ Rom. iii. 23, 24. ⁶ Mat. vi. 14, 15; xviii. 23—25. ⁷ Mat. vi. 15; xviii. 35.

tendo aliis, tu tibi veniam dedisti.

As much as thou desirest to be forgiven, forgive so much; as often as thou desirest to be forgiven, forgive so often; yea, because thou desirest the whole be forgiven thee, forgive the whole. O man know, that by pardoning others, thou hast obtained pardon for thyself.

The full explanation of this petition is in the Article of the Creed. I believe the remission of sins.

Lead us not into temptation, but deliver us from evil.

God's children having obtained forgiveness of sins, and so [being] admitted to

favour, have yet store of enemies; the devil, the world, and the flesh, which will be tempting to evil.

1. By temptation is meant all allurements of pleasure, of profit, of adversity, detriment, or danger, that may occasion our fall into sin.

2. To bring, or lead into it, or make to enter, is, to occasion our entering, by which we should be so entangled, that we know no way out; and this God may do by sending an extraordinary measure of prosperity or adversity¹.

Also by letting loose "Satan to buffet us²;" or by leaving men to themselves, having withdrawn His grace.

There is a double temptation.

Probationis. Of trial, probation.
Seductionis. Of seduction, ruin.

1. The first way God is said to tempt, that is, to try and prove His children; and this is done in mercy and love, either to make

trial of their faith, as in Abraham³; or of their patience, as in Job⁴; or to shew the perfection of His grace, as in St. Paul⁵; or to

¹ Deut. viii. 15, 16; Prov. xxx. 8, 9. ² 2 Cor. xii. 7; Hos. v. 15;
³ 2 Chron. xxxii. 31. ⁴ Gen. xxii. 1, 2. ⁵ Job i. 11, 12. ⁶ 2 Cor. xii. 7, 9.

conform them unto Christ, whose steps they must follow¹. Compare their temptation to a fire which burns out dross and corruption, and makes the metal the purer, and so God may be said to tempt. "I will sit as a refiner, and a purifier of silver²;" because by this fiery trial the virtues of His children are made the clearer, their vicious inclinations being separated and removed. "When He hath tried me, I shall come forth as gold³."

Now take temptations for trials and probations of our faith, love, patience, or other virtues, then we simply and absolutely ask not of God that we may be freed. Enemies we have without and within⁴; without the prince of darkness, within our own fleshly lusts; fly then we must not, or decline the encounter, but hold it a favour to be drawn out against them⁵. By their assaults God intends to try

our valour, and how we will stick to Him. To this purpose St. James encourageth us; "My brethren, count it exceeding joy when ye fall into temptation⁶."

2. But there is another temptation; a temptation to seduce, to overcome, to destroy, and undo us⁷; and against this we here pray. "Lead us not," or as Cyprian reads it, *Ne patiaris induci*[F], good Father, suffer us not to be led into that temptation by which we may be overcome. This proceeds from evil, from which we beg of God to be freed in the next clause.

Deliver us from evil.

By evil some understand,

1. The evil one, Satan, the contriver, artificer, that great engineer or tempter of, and to all evil⁸.

2. Others, the evil of sin⁹.

3. The temptation of our own heart and lusts¹⁰.

¹ Rom. viii. 29. ² Mal. iii. 8.
³ Job xxiii. 10. ⁴ 2 Cor. vii. 5.
⁵ Eph. vi. 11, 18.

⁶ Jas. i. 2. ⁷ Luke xxii. 81.
⁸ Eph. vi. 16; 1 John ii. 14; 2 Cor. ii. 11. ⁹ Rom. vii. 19, 21, 23, 24.
¹⁰ Ps. xix. 13; Gal. v. 24.

4. The temptation by evil enemies or the world¹.

5. The evil that follows these, eternal death².

All may be well understood ; and then the sense will be, an humble petition to God to free us from the power of the wicked one, from returning to our vomit, from the suggestions and corruptions of our own hearts, from the designs of worldly enemies, and from the consequent of these, damnation.

More particularly we pray,

1. That God would set limits to Satan, and restrain his fury, that he never have his will upon us³.

That He never so far take away His Holy Spirit, or withdraw His grace, that we be left in the hand of our own counsels, and delivered up to our lusts, so that we cannot extricate ourselves⁴.

3. That we may be delivered from obduration or

hardness of heart ; the nearest step to eternal pain ; from which, " Good Lord deliver us⁵."

Which because it is an act of power, therefore our Saviour hath taught us to pray in this form,

Pórou hquas, Evake nos a malo [G].

" Deliver us⁶," for it is a deliverance, a forcible rescuing of our corrupt nature, which is not able, nor willing to help us out of these dangers.

Lest any man should be insolent, proud, and arrogant too much to himself, and rely upon his own strength, we are admonished of our own weakness and disability⁷ ; Christ here sets us to pray to Him that is only able to deliver us ; and so again, " Watch and pray, that ye enter not into temptation ; the spirit indeed is ready, but the flesh is weak⁸."

As in the former of the

¹ Jas. i. 14 ; Mat. xxvi. 41.
² 1 John ii. 16 ; [Gal. i. 4.] ³ Zech. iii. 1, 2. ⁴ Acts xxvi. 18 ; Rev. xii. 9, 10 ; Acts v. 8 ; Ps. ii. 11 ; lxxxii. 12 ; Rom. i. 26.

⁵ 2 Thess. ii. 11 ; Exod. x. 27 ; Eph. iv. 18, 19 ; Heb. iii. 18. ⁶ Luke i. 74 ; Rom. vii. 24 ; 2 Cor. iii. 6. ⁷ Rom. xi. 20 ; 1 Cor. x. 12 ; Phil. ii. 12, 13. ⁸ Mark xiv. 38.

petitions, there was an eye unto God's glory, so in these three last is there a respect to our own wants.

In the first of which the soul puts on the affection of a poor indigent beggar.

In the second, of a delinquent, but penitent servant.

In the third, of a person in affliction or danger[H].

For Thine is the kingdom, the power and the glory, for ever.

To begin well in any Christian duty, be it prayer itself, or to proceed in devotion, is not sufficient, except we end well too¹. And therefore here we are not taught only what to ask of God, but how to part from Him also, after we have made our request in a reverent manner. To attribute much to Him who gives all to us: that majesty, that power, that glory, that eternity is His².

And indeed the acknowledgment of these is a principal motive to our prayers,

and gives life, and puts spirit in them. So many props they are to our faith, and so many assurances that we shall be heard.

1. *The Kingdom.*

1. The first reason we petition to Him is, because the Kingdom is His³, He is the great King of all the earth. For a good and loving king is kind to his subjects, and easy to be entreated. He is Abimelech; a father's heart he puts on, carries the people in his bosom, and is ready to ask upon any grievance, *Quid populo, ut fleat?* 'What ails the people to complain, that they weep?' It will grieve him to see them scattered upon the mountains⁴; grieve him to behold them consumed with a plague⁵.

These are the bowels of a good king, and can we expect less freedom from God, than man can look for from man? The strength then of the reason lies thus:

¹ Gal. iii. 1—8. ² Rev. iv. 11; v. 13.

³ Ps. x. 16; xcv. 3. ⁴ 1 Sam. xi. 6.
⁵ 1 Kings xxii. 17. ⁶ 2 Sam. xxiv. [17.]

Thou, O Lord, art the best King of all, and we are Thy distressed subjects, who crave at Thy hands things needful for us, and our welfare: Thou wilt not, we hope, be more hard to us than good kings are to their people: they sit in the gate, receive, hear, grant their requests¹, and therefore we are animated to come to Thy throne and ask, being fully persuaded that Thou wilt be entreated by us, because "Thine is the kingdom"

2. *The Power.*

The second reason is drawn from the Power of God. It were to no purpose to come and ask of him that is not able to bestow what we seek for. For he will never so ready, yet where ability is wanting, the petitioner shall be never the better². Now of His will we are assured, in that this King is our Father³; nothing then can hinder so kind a nature from doing

His dearest subjects and children good, but want of power; which because He wants not, He cannot, He will not be wanting to us. In Him is omnipotency, and all-sufficiency, He is the fountain of grace and strength⁴; so that he that cannot rely upon Him for what is necessary for this life and another, doth as good as reproach Him, when he acknowledgeth, "Thine is the Power."

3. *Thine is the Glory.*

The third thing that animates our prayers is God's Glory; this is so proper unto Him, that He will not part with it: "My Glory I will not give to another⁵;" and plain He makes it, that by honouring those that honour Him, and bringing down those that would abase Him, He aims at no one thing so much as to get a name, to be exalted, to be glorified⁶.

Now it makes much for

¹ 2 Sam. xv. 2—4. ² Luke ii. 14. ³ Eph. i. 5; Jas. i. 18.

⁴ Gen. xvii. 1; Eph. iii. 20, 21.

⁵ Isa. xlii. 8, &c.; Exod. xiv. 17.

⁶ Isa. v. 16.

His glory, that when a company of unworthy wretches, that can claim nothing at His hands, shall join to petition His majesty, He will hear in Heaven¹, do, and grant what, were it not to set forth His glory, He never would. It was for His glory that Joshua's prayer stayed the sun²; it was for His glory that Moses's prayer turned away His wrath³. It was for His glory that Elias' prayers caused a drought, and after three years brought down showers of rain⁴. It was for His glory that Hezekiah's prayer brought down an Angel to destroy a whole army of Assyrians⁵. The petitions He ever performed to any of His saints, redound to His glory, and stand in His book to His eternal glory. When therefore we put Him in mind of His glory, we have little cause to doubt of audience, because we do, as it were contest, and strive, and wrestle with Him in our

prayer by that He loves, and we need not fear, if it be for His glory, but that it shall be granted⁶.

The strength then of the argument lies thus: We know, O Lord, that Thou art regardful to Thy glory above all things: and Thy glory it is, that we Thy humble petitioners at Thy feet aim at above all things. What an honour will it be to Thy Majesty to feed us, that deserve it not; to clothe us, that earn it not; to forgive us, that are worthy of no pardon; to give us grace, that are ungracious and unprofitable servants; to get Thyself honour upon those that dishonour Thy Name, and refuse to do Thy will, and to shew Thyself a King against rebellious subjects? And therefore we doubt not but Thou wilt grant what shall so much redound to Thy glory. These things, good Father, if Thou wilt give and grant, as it is meet and right, and our bounden duty to pray for, then for all that we are, and all that

¹ 1 Kings viii. 81, &c. ² Josh. x. 12. ³ Exod. xxxii. 30—32.
⁴ Jas. v. 17, 18. ⁵ Isa. xxxvii. 15, 16.

⁶ Gen. xxxii. 26; Dan. ix. 15—19.

we have, we will "laud and magnify Thy holy Name, evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts; Heaven and earth are full of Thy glory¹." "Glory be to Thee, O Lord, Most High²." And, indeed, he must be a proud and unworthy wretch, who, when the works of God pass through his hands, will have some part of the glory stick to his own fingers.

4. *Eis aīwas. In sæcula.*
For ever.

"For ever³," because His mercy endures for ever, as doth His essence and being: or *in sæcula*, in ages, that is, eternity; and thereby is put another difference between the kingdom⁴, power, and glory of God, which is eternal, without beginning, without end, and that of princes, whose kingdom, power, and glory, fades away⁵.

And this meditation, that He is *Rex in sæculum*, a King for ever⁶, doth much

animate and encourage our prayers also. Were He not "the same yesterday, to-day, and for ever⁷," we should have cold comfort from a precedent example in our petitions. The prayer of Elijah, proposed by St. James⁸, would put little heart into our orisons; and the audience given to any of the Saints, were but a weak motive to fire our hearts and lips, did we serve a mutable and a mortal God. But in that He is *Tu idem*, the same He was, and *semper idem*, always the same He was, is a great comfort to us poor suitors⁹. Merciful He was to those that were subject to the same passions that we are¹⁰; a propitious ear He lent to those who were compassed about with the like infirmities that we are, and therefore let us boldly approach the throne of grace¹¹, assuring ourselves that we may speed as well as they did.

¹ Isa. vi. 3. ² Ps. cxv. 1. ³ Ps. cxxxvi.; Ex. iii. 14. ⁴ Dan. ii. 44; Jv. 8; 1 Tim. i. 17. ⁵ Dan. iv. 28. ⁶ [Ps. xxix. 9.]

⁷ Heb. xiii. 8. ⁸ [Jas. v. 17, 18.] ⁹ Heb. i. 12; Numb. xxiii. 19. ¹⁰ Jas. v. 17. ¹¹ Heb. iv. 16.

By faith we are encouraged, and may be persuaded that we may be heard no less than if Phineas, Elias, Peter, or Paul, should present the petition¹. They brought no more merits to speak for them than we can: zeal, and faith, and repentance, and a sincere heart, they took along with them, with a memorial of God's mercies, *Solius misericordiam*. 'I will make mention of Thy righteousness only².' Their confidence was, that it was the same pitiful God that had heard poor sinners before they were born, and would hear poor sinners to the end of the world. And this may be ours, for He is that self-same God, *Qui audit precem*, that hears prayers³: let all flesh come to Him as they did, and they shall be heard as they were. For ever a King, and so obliged to help His subjects; for ever a Potentate, and so able to do His good;

and the granting our petitions is for His eternal glory and praise⁴. Whereupon we may conclude, that this mighty and everlasting Father can, and for His own glory will, grant what shall be necessary and beneficial for us. Always He will hear and do, *Licet non ad voluntatem, tamen ad salutem*, though not always according to our wish, will, and desire, yet as it shall promote our salvation⁵.

Amen.

This word is *signaculum orationis* [1], the seal of this, and all other prayers in use among the Jews, and taken up by the Christian Church, and imposed upon the people in all her liturgies⁶. And it signifies not only 'so be it,' but 'so it is,' or 'shall be;' and it shews the fervent desire, the full assurance, and the sweet harmony and consent of the petitioners, and continues their attention.

¹ Heb. x. 22; Jas. i. 6; Dan. ix. 7, 8. ² [Ps. lxxi. 16]; Isa. lxiii. 7. ³ Ps. lxv. 2.

⁴ [John xiv. 13.] ⁵ 2 Cor. xii. 8, 9; Ps. xxxiv. 10; Rom. viii. 22. ⁶ [Deut. xxvii. 18; 1 Chron. xvi. 36.]

1. 'So be it,' is optative, and shews their desire, that they are sensible of God's honour, and are touched with their wants, and therefore desire that God should have His due, and their own necessities be relieved; which, that it be not coldly and faintly done, our "Amen" at the end of the prayer should be like that of the primitive Christians, who sounded "Amen" with that fervour, zeal, and heat, *ut reboârit instar fulminis, aut irati maris*. He that heard the echo of their zealous tongues, might suppose he heard the voice of the roaring sea, or the mighty voice of a powerful thunder [K].

2. 'So it is,' or 'shall be,' expresses our faith, our full assurance and confidence, and reliance upon God's promise. "Call upon Me in the day of trouble, and I will hear thee¹." *Hæc scriptura est indentura*, 'this Scripture is God's indenture' with man in trouble, and He will not break

with us, except we break with Him². Upon which promise that we rely, the sending up of "Amen" is our evidence. He that is "Amen," i. e. true and faithful, hath said it³; and our "Amen," an assurance that He truly and faithfully will perform it.

3. This "Amen" is not to be said by one only, but by the whole people and congregation, intimating the harmony, consent, unity, and unanimity, of the petitioners; that they send to God a common vote, and are all agreed with one heart and voice to petition Him. And if He will lend His ear to two or three⁴, the wrestling of a pious multitude will more prevail with Him. He then that neglects it, or neglects to say "Amen" to the suit, deserves to have no share in the grant.

4. "Amen" being put in the close, should stay all wandering thoughts, all avocations and distrac-

¹ Ps. l. 15.

² Dent. vii. 9. ³ 1 Thea. v. 24; [Rev. iii. 14]; 2 Tim. ii. 18; 1 Pet. iv. 19. ⁴ Mat. xviii. 19, 20.

<p>tions : it may raise the attention, and keep the heart of the suppliant awake. Because he is to know that he is yet to do somewhat, and to be attentive to what</p>	<p>he is to set his seal. With which, if he close not with the priest, he may well doubt that the priest's prayer will no way avail him.</p>
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THE FOURTH PART
OF
THE CATECHISM.

Of the Sacraments.

THAT God by His Son did exhibit, and seal to us that redeem the world, is taught in the Creed. In this part is taught how God by the Sacraments doth present, redemption.

1. *Quest.* 'How many Sacraments hath Christ ordained in His Church?'

Ans. 'Two only, as generally necessary to salvation. { Baptism, and { The Supper of the Lord.'

1. For the number; they are but two, and two only. For howsoever the Church of Rome hath established more, yet the ancients acknowledged no more, and Cardinal Richelieu [A] confesseth it. It is, saith he, a common received saying among us Catholics, that all the Sacraments did flow out of the side of our Lord; but thence only issued water and blood¹; water as the matter of Baptism, and

blood of the Eucharist; and thence concludes that properly there are no more.

Most true it is, that if the word Sacrament be taken in a large sense for any holy rite or mystery, there may be many; but strictly and properly taken, the Church never acknowledged above two only [B].

1. Baptism from *Baptis^{us}*, that signifies to wash, dip, dive, or sprinkle².

¹ John xix. 34.

² Mat. xxviii. 19.

2. The Lord's Supper, because ordained by our Lord at, or after supper¹.

Now these two our Saviour only instituted, that the number of the Sacraments of the Gospel might correspond to the two of the Law, Circumcision and the Passover²; or rather because these two are sufficient. No man requires more in any profession, than that he may be entered into it, and be consummate in it. To which ends these two will suffice.

1. By baptism³, we have our admission and entrance into the Church; it is the laver of regeneration, by it we are new born: *nascimur*.

2. By the Lord's Supper⁴, we are nourished, preserved, and grown up in Christ after we are re-born: *pascimur*. I see no reason, then, why we should not content ourselves with these two.

¹ Mat. xxvi. 26—28. ² Gen. xvii. 9, 10; Exod. xii. 3. ³ Acts ii. 38; Tit. iii. 5; Eph. v. 26. ⁴ John vi. 50, 51; 1 Cor. x. 3, 4, [16, 17.]

2. *Generally necessary to salvation.*

That is, which all men ought to receive who desire to attain salvation⁵ [O]; which is not so to be understood, as if God could not save without them; but that they are the means instrumental, and ordinary seals, by which God hath promised to convey and assure Christ's merits unto us, and commanded us this way to receive them; so that wilfully to neglect them, or to want them, when they may be had, is to cast aside God's ordinance.

That there is a necessity for a Christian to be obedient to God's command, no man can deny; since then He hath commanded that we receive them who dares say that they are not necessary.

But this is not the sole necessity; if we shall reflect upon our own condition, there will be found other necessities in them.

1. They serve as marks

⁵ John iii. 5; 1 Cor. x. 17.

to separate those of God's household from strangers¹.

2. They are bonds of obedience, strict obligations of mutual charity, provocations to piety, preservatives against sin, memorials of the principal benefits of Christ².

3. They are visible marks by which God gives notice of His approach, and purposeth to impart the vital or saving grace of Christ to all that are capable thereof³.

4. They are conditional means, which God requires to be observed of them unto whom He imparts grace⁴. Which grace a worthy receiver partakes of, not from any natural or supernatural quality in the Sacrament, but from God Himself which is the Author of the Sacraments; it is received from Him, and not from them.

I shall here make use of that excellent observation of judicious Mr. Hooker. "This is the necessity of

"Sacraments; that saving
"grace which Christ origin-
"ally is, or hath for the
"general good of His whole
"Church, by Sacraments
"He severally derives into
"every member thereof.
"Sacraments serve as the
"instruments of God to that
"end and purpose; mo-
"ral instruments, the use
"whereof is in our hands,
"the effect in His; for the,
"use we have His express
"commandment; for the
"effect His conditional pro-
"mise; so that without our
"obedience to the one,
"there is of the other no
"apparent assurance; as
"contrariwise where the
"signs and Sacraments of
"His grace are not either
"through contempt unre-
"ceived, or not received
"with contempt, we are
"not to doubt, but that
"they really give what
"they promise, and are
"what they signify [D]."

Quest. 'What meanest thou by the word Sacrament?'

Ans. 'I mean an outward and visible sign, of an

¹ Gen. xvii. 11. ² Gal. iii. 1; Luke xxii. 19; 1 Cor. xi. 24; x. 17.
³ John v. 4; 2 Sam. v. 24. ⁴ Acts viii. 27; Rom. iv. 11.

inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.'

1. *Of the word Sacrament.*

This word Sacrament among the Romans was taken in three senses :

1. *Pro litis pignore*, for an engagement a man gave at law to answer the action.

2. For an oath given by the soldier to the general not to desert him.

3. For a military note, or *pro tessera militari*, by which they were distinguished.

Now from one of these, or all these, the word might be brought into the Church by an analogy ; for the Sacraments may be said to be,

1. *Pignora*, pawns and assurances on God's part to us, to perform His covenant, and bestow grace.

2. *Signa juratoria*, on our part ; by which we bind ourselves to keep our cove-

nant, vow, and word with God.

3. Or else *tesserae*, notes and marks by which we are separate from all other, who are not Christians.

2. *A Sacrament is a visible sign, &c.*

In this answer every word is to be well weighed, since by it we shall come to the true knowledge of a Sacrament, reflecting on the causes. We have here mention of,

1. The matter of a Sacrament, that whereof they outwardly consist, and the secret grace which is represented. For it is a 'visible sign of an invisible grace.'

2. The essential form, consisting in that relation, which that sign hath to grace, or grace to that sign, which generally ariseth not out of the elements themselves, but from the institution ; so it was 'ordained.'

3. The efficient cause, or who it was thus or-

daind them ; it was Christ. 'Ordained by Christ Himself.'

4. The end or final cause.

1. 'To be a means whereby we receive grace.'

2. 'To be a pledge to assure us thereof.'

1. *Of the matter of the Sacrament, that which is visible and invisible.*

It was long since said by Irenæus, that the Eucharist did consist of two parts, the one earthly, the other heavenly[E]; to which all posterity hath assented, with one voice testifying that in the Sacrament there be signs and things.

A sign is that which presents itself to the sense, and somewhat else to the understanding : as the rainbow is a sign in heaven presented to the eye, but another thing is thereby presented to the mind, viz. God's covenant no more to destroy the earth by water¹. The sign is outward and visible, not a man but sees that ; the covenant

is invisible, and he only knows it, and believes it, who out of the book of God is taught why it was there set. For naturally it is not such, but given and set in the clouds to be such. To apply this to the Sacraments.

Signs we have here, bread, wine, water, which are outward and visible things, no eye but sees them.

But these are resemblances of higher things, to wit, of some special favour, spiritual grace and treasure, that is bestowed upon us by God. Which grace they naturally represent not, but were imposed and ordained by God to that purpose.

Which grace is no way discerned by the eye of man, and therefore we call it invisible ; but is represented, and by these signs sealed unto the soul, and therefore we call it spiritual.

The grace itself in one word is, the whole obedience, merit, death, and passion, of our Saviour ; and the benefits that flow from thence, justification, wis-

¹ [Gen. ix. 13, 17.]

dom, sanctification, redemption¹.

1. His justice, by which we are made righteous, forgiven, absolved.

2. His wisdom, by which we are made wise to salvation.

3. His sanctification; for by the power of His Spirit we die to sin, and live to righteousness.

4. Redemption, by which we are redeemed from sin, death, and hell, and shall be estated in glory, when the day of full redemption shall come².

This grace is altogether inward, it is spiritual; the soul only of him that hath it sealed to him is conscious to it; but outwardly and visibly it is conveyed unto him by these external elements, symbols, and signs, or images.

2. *Of the form of the Sacrament ordained.*

The form of the Sacrament consists in relation, which is a mutual respect

betwixt the sign and the thing signified; such as is between the father and his son, the master and his scholar, the husband and the wife; for in these there is such a mutual union and reference of one to the other, that the one term being removed, the other is removed also; for she is no wife that hath not a husband, nor he no husband that hath not a wife; they stand and fall together. It is so in this case, take away the signs and there will be no Sacrament; and take away the thing signified, though the outward signs be there, yet they represent and seal nothing.

The reason is because both want that to which they relate. The relation then is the mystical union and conjunction of these two, which is neither natural, nor local, nor yet corporal, but merely sacramental; of which, if you shall ask a reason, no other can be given, but because Christ hath ordained it should be so. For the Sacraments are that altoge-

¹ 1 Cor. i. 30. ² [Rom. viii. 23; Eph. iv. 30.]

ther, and nothing else, which God by the word of His divine institution doth testify He will have them to be. As therefore our union with Christ is wholly mystical¹, so also in the Sacrament the union of the things with the signs is altogether mystical and spiritual, and depends merely upon Christ the ordainer's will and counsel.

3. *Of the efficient cause of the Sacrament ordained by Christ.*

The author of the Sacrament is God alone, and that one Mediator betwixt God and man, Jesus Christ²; the reason is evident, because He hath right only

to institute a Sacrament who can bestow those graces that are sealed to worthy receivers in the Sacrament, and can withhold them, and punish unworthy receivers; which, because it appertains to God alone, He and no other must be the ordainer of it. The old rule is immoveable and true, *Nihil habere rationem Sacramenti extra usum à Deo institutum*. 'Nothing can be accounted for a Sacrament beyond the use ordained by God.'

1. 'As a means whereby we receive the same grace.'

2. 'As a pledge to assure us thereof.'

4. *The end of the Sacrament.*

The Sacraments { 1. represent.
2. exhibit.
3. seal.

1. They represent and set before our eyes under corporal and visible elements what Christ hath done for us. For example, the bread

broken, Christ's Body crucified³; and the wine poured out, His Blood shed for us. And in this respect they are called signs and monuments

¹ Eph. v. 32. ² [1 Tim. ii. 5]; Mat. xxvi. 26; xxviii. 19; 1 Cor. xi. 23. ³ 1 Cor. xi. 24—26.

of His love; signs of heavenly things.

2. But this is not all, for they exhibit also. In them that grace is truly given, which by the signs is represented. All indeed receive not the grace of God that receive the Sacraments of grace. But by them grace is offered to all the Church, though exhibited only to the faithful; for upon the performance of this order He actually makes over and conveys so much grace and favour unto us as at that time is useful for us¹; such is pardon of sin, reconciliation to, and acceptance of, our persons, strength to do what He requires; of all which the Sacrament is a means, *canalis gratiæ*, 'the conduit-pipe of grace.'

3. They are pledges to assure us of this grace. For the Sacrament is as it were a pawn left us by God in the hand of the minister, to give us acquiescence and ground of confidence that the graces promised shall be surely performed. Of which

¹ Luke xxii. 19, 20; Titus iii. 5.

that we doubt the less, it is called a seal². For God, not content with the general offer of His promises, out of His mere mercy hath thought fit to seal them to every particular believer, having a regard thereby to their infirmity.

In an indenture we have the conditions agreed upon betwixt both parties set forth and represented, after sealed and delivered. A covenant God hath made with man for salvation and for grace, without which salvation cannot be had; and by the Sacrament it hath pleased Him, as in a fair deed to represent it, to convey and make it over, to seal and deliver it unto us.

But this representation, and exhibition of that grace here signified, must not be referred to the eye of the body, but to the soul of the believer, since it is spiritual. And spiritual we call it for two reasons:

1. First, because of the Author, the Holy Spirit,

² Rom. iv. 11; Gen. xvii. 11: xii. 8.

that by a secret and wonderful operation brings to pass that the virtue of the Blood and merit of Christ, by the intervening of the flesh, sacramentally communicated to us, should pierce even to our souls.

2. Secondly, because faith, the instrument by which we receive the seal of the covenant, is a gift of the Spirit, which by apprehending and applying, unites the signs

and the things signified, which in their own nature are far dissonant.

Quest. 'How many parts be there of a Sacrament ?

Ans. Two ; the outward and visible sign, and the inward spiritual grace.' This answer may be understood partly by what hath been said, and partly by what shall be said hereafter.

Of Baptism.

Quest. 'What is the outward visible sign or form in Baptism ?

Ans. 1. Water.

2. Wherein the person baptized is dipped, or sprinkled with it.

3. In the name of the Father, of the Son, and of the Holy Ghost.'

Three things are here to be considered in this answer.

- | | |
|---|---|
| { | 1. The matter of Baptism ;
water. |
| | 2. The ceremony ; dipping or
sprinkling. |
| | 3. The form ; 'In the Name
of the Father,' &c. |

1. *Water.*

Baptism is the door by which all enter into the

visible Church¹, and is therefore administered to beginners in Christianity,

¹ 1 Cor. xii. 13 ; Gal. iii. 27.

who are to be initiated by water. For in that element only the baptized person is to be washed¹. The Scriptures and practice for this are so evident that it cannot be gainsayed.

The end is, to wash away sin². Now in sin there be these two, *reatus et macula*; 'the guilt and the soil or spot³;' the guilt to which punishment is due; the spot, by which we grow loathsome in the eyes of God⁴.

The scruple then here is, how water can wash away the spots of sin? To clear

it in brief; the truth is it could not, it is no water-work, no, not if you put to it nitre, much soap, fuller's earth, or the herb borith⁵; all will not do, the soil will not off so. Blood must be put to it, the Blood of the Son of God, of which this water is but an outward sign⁶; and that alone hath an efficacy to purge from sin and uncleanness⁷. This blood is *λυτῶν*, a ransom and price sufficient to remove the guilt and punishment, and it is *λουτῶν*, a laver to wash away the soil and spot⁸.

2. *Wherein the person baptized is dipped, or sprinkled with it.*

The ceremony here used is { dipping, or
sprinkling [F].

Our Church then makes the action indifferent; whether it be *immersio* or *aspersio*, dipping or sprinkling, is left to discretion [G]; for neither are essential to Baptism⁹, but belonging to

the ceremony of it, and therefore are to be regulated by charity.

1. Diving or dipping best represents our burial to sin and rising to a new life¹⁰, and was at first in use in

¹ Mark xvi. 16; 1 Cor. i. 13; Mat. iii. 6. ² Acts xxii. 16. ³ Rom. vi. 23. ⁴ Ezek. xvi. [6.] ⁵ Jer. ii. 22. ⁶ Heb. ix. 12, 14, 22. ⁷ Mat. xx. 28; 1 Tim. ii. 6; [Mark x. 45.] ⁸ Tit. iii. 5; Zech. xiii. 1. ⁹ 1 Pet. i. 2; Heb. xii. 24. ¹⁰ Rom. vi. 3, 4; Col. ii. 12, 13.

warmer countries, when the greatest part who were baptized were *adulti*, or grown in years.

2. But when the Gospel was spread into colder regions, sprinkling¹ instead of dipping was thought sufficient; to which that place of the Hebrews² gives countenance, where mention is made of the "Blood of Christ," and the "Blood of sprinkling;" and again, "sprinkling of the Blood of Jesus Christ³." And indeed I see no reason, that as in the other Sacrament a spoonful of wine is as significative as a greater quantity, so here a handful of water should not be as significative as a whole river.

Farther, this custom of sprinkling is of great antiquity in the Church, as appears by the seventy-sixth Epistle of Cyprian [H], the latter part of which is written in the defence of it. Tertullian also, speaking of Baptism, calls it *aquæ unam*

asperginem, 'the one sprinkling of water' [I]. And Gregory the First acknowledgeth that it was in use in the Western Church [K]. There are who conceive probably that the Apostles themselves used sprinkling as well as dipping, since we read of some baptized by them in houses as well as rivers⁴.

3. *In the Name of the Father, and of the Son, and of the Holy Ghost.*

This is the form of Baptism; and it never was, nor never may be omitted⁵. For, should these words be left out, the baptism is null. It was the pleasure of our Saviour that these words should be retained for these reasons:

1. That we may know that what the minister doth he doth not of, or from himself, or of his own head, but by commission, command, and good authority, even by the authority of the whole Trinity. And therefore what

¹ Ezek. xxxvi. 25; Numb. xix. 18, 19.

² Heb. xii. 24; ix. 21.

³ 1 Pet. 1, 2.

⁴ Acts x. 47; [xvi. 33.]

⁵ Mat.

xxviii. 19.

he doth is of the same validity as if God the Father, Son, and Holy Ghost, should baptize, since it is in their Name, their power, their authority.

2. For the comfort and assurance of those who are baptized, that the whole Trinity do ratify and confirm what is promised and sealed in Baptism, to wit, remission of sin, and acceptance to favour.

3. This lays an obligation upon the baptized person, and that divers ways.

1. To acknowledge these three Persons, and consequently his whole Creed ; to believe in God the Father that made him, God the Son that redeemed him, and God the Holy Ghost that sanctifieth him, and all the elect people of God.

2. As he acknowledges these three, so also to deliver himself to be taught by these three, and no other, in the mysteries of his religion. This St. Paul

intimates, when he asks the Corinthians, "In whose name were you baptized? What, were you baptized in the name of Paul?" as much as to say, You ought to be his scholars in whose name you received your Baptism, and to whom then you bound yourselves ; which being not the name of Paul nor Cephas, but the Trinity, you ought to receive that alone for infallible truth which is taught you by the Trinity, and not to pin your faith upon the opinions of men.

3. To be an obedient servant, to invoke, to give honour to these three Persons, and to live by their rules and directions, to be a hearer, and a willing doer of their commands.

Upon which conditions being by Baptism admitted into the Church, he hath

¹ 1 Cor. i. 13.

assured to him what grace God hath by covenant promised.

Quest. 'What is the inward and spiritual grace ?

Ans. A death unto sin, and a new birth unto righteousness. For being by nature born in sin, we are hereby made the children of grace.'

1. In the question, the word grace signifies a special favour, made over to the baptized in the Sacrament. And this is called,

2. Spiritual, as chiefly belonging to the soul of man, his immortal spirit.

3. And inward, that howsoever the symbols by which this grace is represented be the object of the sense, yet the grace itself is not seen, but inwardly conceived and received by the baptized.

In the answer we are to consider,

1. What this grace is.
2. The reason why it is necessary.
3. The benefit we receive by it.

1. *A death unto sin.*

2. *And a new birth unto righteousness.*

"Except," saith our Saviour to Nicodemus, "a man be born again of water and the Spirit, he cannot enter into the kingdom of God¹," out of which the wisest Divines (in respect of God's ordinance) have collected the necessity of Baptism, which is not only a laver, but the laver of our regeneration²; as I may so say, the midwife that brings us to this new birth³.

In our first birth we were dead in sin, in our second birth dead to sin⁴; in our first alive to our own lusts and affections; in this second quick and lively to righteous actions. In a word, of slaves of sin and death, made freemen and servants of life and righteousness. And these two acts of our regeneration move betwixt two terms from one to another, from death to life. The first of

¹ John iii. 5. ² Tit. iii. 5. ³ Eph. ii. 1. ⁴ Col. ii. 13; Rom. vi. 16; vii. 14, 23; 1 Pet. ii. 24.

which is mortification¹, which is the weakening, the deadening, the putting off sin, and the slavish drudgeries, and imperious commands of sin from our mortal body; the other is vivification, which is the performance of those actions of living men that are quickened by the Spirit, serving God all our days in righteousness and holiness².

And the ancient manner in Baptism, the putting the person baptized under water, and then taking him out again, did well set forth these two acts, the first his dying, the second his rising again.

1. That which is here taught is the doctrine of St. Paul, "Ye are buried together with Christ in baptism, in whom also ye have risen³," &c. Into the grave with Christ we went not; for our bodies were not, could not be buried with His; but in our Baptism, by a kind of analogy or resemblance, while our bodies

are under the water, we may be said to be buried with Him; and all that dwells in, and adheres to, our mortal bodies; that is, the whole body of sin is then buried, when the power thereof is weakened, repressed, and as a dead carcass covered with earth, removed out of our sight, so bound with grave-clothes it cannot stir, and carry a man whither it pleases, to act what, as a tyrant, it commands⁴. This is it with which St. Paul presses the Romans, "as many of you as were baptized into Christ, were baptized into His death⁵." This is the first part of the grace received in Baptism.

2. The second is a new birth to righteousness, which the Apostle also in this place to the Colossians puts us in mind of, when he adds, "ye are also risen with Him;" as the baptized did *emerge*, or 'arise,' out of the water. And under this term of resurrection, he sets forth that new

¹ Col. iii. 5. ² Eph. ii. 1; Rom. vii. 6. ³ Col. ii. 12.

⁴ Rom. vi. 6. ⁵ Rom. vi. 3.

life, which those who are new-born begin to live.

And new it may be well called, because it proceeds from a new principle, and hath new effects. As every thing is in *essendo*, 'being,' so it is in *operando*, 'operation.' As is the cause, such must the effect be; for "do men gather grapes of thorns, or figs of thistles?" The principle is here good, and therefore what flows from it must be good also. That principle that moves the Christian is not the will of the flesh, or his corrupt heart, but the spirit of Christ, and sanctifying grace, that works in the heart¹. The author of this life is not nature, but grace, and therefore the fruits are new and gracious; not the old works of the flesh, adultery, contention, envy, murder, drunkenness, heresies, &c., but charity, joy, peace, goodness, faith², &c.

These two are always knit and joined together. For as Christ remained not un-

der the power of death; but rose from thence, so by the virtue of His death and resurrection, we do not only die unto sin, but we also arise, that we may live to righteousness, which self-same is said by St. Paul³. If being planted with Him we have grown up into the similitude of His death, we shall grow up also in the similitude of His resurrection. But observe that it is in Him, or with Him, that we know from what fountain this mortification and vivification flows. From ourselves it is not⁴, which the Catechism minds us of, in the reason following.

2. *For being by nature born in sin.*

That is, conceived in sin; and born in iniquity⁵, polluted no less in sin from the womb than an infant in his mother's blood, we can have no principle in ourselves, or from ourselves to move us, to put sin to

¹ Mat. vii. 16. ² John i. 13.
³ 1 Cor. xii. 13. ⁴ Gal. v. 19—23.

⁵ 1 Pet. ii. 24; Rom. vi. 5. ⁶ Eph. ii. 5, 6.
⁷ Ps. li. 5; Ezek. xvi. 1, &c.

death, or give life to righteous actions; rather the clean contrary, because we are born with strong inclinations and propensions, which would certainly engage us in a course of sin¹. In our baptism it is that this strength is given us by Christ, that will enable us to get out of that servile and dangerous estate. So it follows,

3. *We are hereby made the children of grace.*

Children of grace, and therefore enabled to do the works of grace². Which work flows not immediately from the Sacrament, but from the power of Christ, and His Spirit that works by the Sacrament. The rule of the school is sound, and to be retained, that *Sacramenta ex similitudine representant, ex institutione significant, sed ex virtute Christi sanctificant*, 'Sacraments by resemblance represent, by institution signify, but by the power of Christ

they sanctify.' *Solus Spiritus rem Sacramenti nobis confert*. 'It is the Spirit alone that gives the thing³,' the grace here mentioned, to "die to sin," and "live to righteousness." Where note,

1. That this death, and new birth, is not the resolution to forsake sin, and live a godly life; for this is supposed before Baptism, and that which makes a man capable of it, as the question evidently sheweth.

2. Neither is it an actual forsaking of sin, nor leading a new life, for that is a consequent of Baptism, and must be done all the life after, till a man become a perfect man in Christ Jesus⁴.

3. But this grace given in Baptism is a supernatural ability to die to sin, and live to righteousness, to empower us to make larger progresses in Christianity; which, though it will never absolutely be perfect in this

¹ Rom. vii. 5, 8, 18, 23. ² 2 Cor. iii. 6; 1. 12, 18; Eph. ii. 22.

³ Cypr. de Bapt. [App. p. 80. Ed. Fell.] Dr. Hammond Pract. Cat. F. 6. § 2. ⁴ Eph. iv. 18.

life, yet it may enable us to perform such sincere obedience that God will accept, pardoning all the faults and failings; and bound we are to improve this grace, and to co-operate with it all our days¹.

Quest. 'What is required of persons to be baptized?

Ans. 1. Repentance, whereby they forsake sin. And,

2. Faith, whereby they steadfastly believe the promises of God, made to them in that Sacrament.'

These two are the qualifications that are requisite in those who are baptized; and so much the questions there proposed do evince; one whereof is about our forsaking the devil, world, and flesh, which is an act of repentance. The other about our believing the Articles of the Creed, which is an act of faith.

1. Repentance is a necessary condition in all that ask Baptism for themselves, it being the *removens pro-*

hibens, that which removes what should hinder the grace we expect in Baptism; for though it merit no favour, yet it disposeth the man, and makes him capable of mercy².

Neither can we find any man of age admitted to Baptism without the profession of it. John the Baptist's sermon was, to all that came to Jordan, "repent³;" and those that were baptized by him confessed their sins: and St. Mark says plainly, that he preached the baptism of repentance⁴. And to this St. Peter exhorts the Jews, "Repent and be baptized every one of you⁵," &c.

And what kind of repentance is requisite the word in the Greek text imports, for it is *μετανοεΐν*, 'change your minds⁶;' a transmutation is necessary, not only a transmutation; for till the mind be changed, the life will never be changed as it ought to be.

² Acts x. 47. ³ Mat. iii. 6.

⁴ Mark i. 4. ⁵ Acts ii. 38. ⁶ Ezek. xviii. 31.

¹ Phil. ii. 12, 13.

But upon this change within, the change without will certainly follow; our good notions, and our good motions inwardly, will bring forth fruits worthy of repentance outwardly¹; of which the chief is here reckoned, which is,

1. *That we forsake sin.*

Not only that we be touched with the sense of it, grieve for it, confess it, or resolve against it; but that really, sincerely, actually, we shake hands with it, and forsake it; so that, though weakly we fall into it, yet wilfully we will not commit it, nor obstinately continue in it; it shall never reign in our mortal bodies².

2. *Faith, that they steadfastly believe the promises of God made to them in this Sacrament.*

The other qualification is faith, and this is necessary, because the promises of God

have not the effect upon us, till they are accepted by us³, and it is faith only that can apply them⁴; and therefore it is necessary⁵. *Qui Baptismum putat carnali ratione consistere, hic non est spiritualis; nec donum celeste potest consequi, qui se per aquam, non per fidem, commutari credit* [L.]

1. And the reason is firm and evident; because Christ is the substance of the Sacraments, the virtue and life of them is from Christ; but Christ is not received nor laid hold on by an infidel⁶. Such men, *Quod corde sicci sunt et mente aridi, lambunt quidem illi petram, sed inde nec mel sugunt, aut oleum* [M].

2. The object of this faith is particularly the promises of God made in this Sacrament, which are, pardon for sin, and strength against sin⁷, which being promised upon the former condition of repentance, no man can with a good conscience lay

¹ Mat. iii. 8. ² Joel ii. 12, 13; Prov. xxviii. 13; Heb. xii. 1; x. 26; Rom. vi. 12.

³ Mark xvi. 16. ⁴ Heb. xi. 1. ⁵ Col. ii. 12. ⁶ [Deut. xxxii. 12.] ⁷ 2 Cor. vii. 1.

hold of those promises but he that is a true penitent.

3. They are to be believed steadfastly, and there is all the reason in the world for it, because they are the promises of God ; He is immutable, "in Him there is no shadow of change¹;" He is all-sufficient, omnipotent, able to make good what He hath promised ; to stagger then in the promises is in effect to make Him a mutable God, a God that can repent, and will not keep His word ; or else an impotent God, one unable to make good what He hath spoken. No, no ; "hath He said, and will He not do it²?" Yes, certainly, if we fail not on our part, Christ will not fail on His ; if we do repent and believe the Gospel, no power of Heaven, on earth, in hell, or malice of Satan, shall ever be able to deprive us of our part of the promises made to us in this Sacrament ; only remember this, that Christ that hath made

a promise of grace to a penitent believer, hath made no promise at all to an impenitent infidel.

4. I add this in the close, that Baptism is of special use through a Christian's whole life. It is but once administered ; but the virtue and efficacy thereof grows not old by time.

1. In all thy fears and doubts look to thy Baptism, and the promises of God then sealed to thee. Lay hold on them by faith, and thou mayest have actual comfort.
2. In thy failings, slips, and revolts, to recover the sooner, look back to thy Baptism. New Baptism shall not need ; the covenant and seal of God stands firm, and changeth not.
3. Renew thy repentance, renew thy faith in those blessed promises of grace, sealed and secured in Baptism, and then expect all good from God's

¹ [Jas. i. 17] ; Heb. x. 23 ; vi. 19. ² Numb. xxiii. 19.

free mercies in Christ, although thy performances fall very short; though thou art an unprofitable servant.

Quest. 'Why then are children baptized, when by reason of their tender age they cannot perform them?' that is, repent and believe.

Ans. 'Yes; they do perform them by their sureties, who promise and vow them both in their names, which, when they come to age, themselves are bound to perform.'

This is an excellent answer, and being well examined, will prove satisfactory. For it shews,

1. *How children perform this promise for faith and repentance.*

2. *That they are bound to perform the promise when they come to age, if they mean to have a part of the grace promised by God in Baptism.*

1. For the first, children perform not this promise in

Baptism at that time actually, that is, they do not then actually repent and believe, neither is it necessary they should. For Baptism is not the covenant, but the seal of it, and the seal may be set where these are wanting. This is evident in the case of circumcision. With Abraham God established the covenant¹, and the seal was to be set in the flesh of his child, and those children that come of his loins, at eight days old; to whom no man can attribute faith and repentance. And why any man should tie children that enter now into the same covenant, and are to be saved upon the same grounds, to harder conditions than those infants were then bound, seems to me very unreasonable and uncharitable. If want of faith and repentance could render the children of Christians incapable of Baptism, out of question the same defects would have rendered the seed of Abraham, before they came to age, incapable

¹ Gen. xvii. 9—12.

of circumcision ; but this it did not them, therefore neither these.

Neither ought it seem so strange to any man, that one should engage for another, a man for a child, since we see it done in civil contracts. Mortgages, bonds, espousals, are taken and made in the names of children, of which they are as utterly ignorant as what at Baptism is for them undertaken. Thus much will be confessed ; but can it be thus in Church covenants ? can the father, or any other, be engaged for the son ? and will such an engagement be accepted of God ? Yes, it may be done, and will be accepted. This is evident out of the Scripture ; Moses did engage the little ones¹, as well as their fathers, to keep the words of the covenant, (for so it is called four times in that chapter,) telling them that he called them together, little ones and all², to enter into covenant with the Lord

their God, and into His oath. And thus concludes the chapter, "the secret things belong to the Lord our God, but those things which are revealed belong to us, and to our children for ever, that we may do all the words of this law³." As if Moses had said, The rise and ground of this is a secret, and unsearchable ; no reason of it can be given but God's will and love. It pleased Him to have it so. But that He would so have it, it is revealed, and it belongs to us, and our children, and is a standing law to be observed by us, and our children for ever ; of which yet this reason is rendered at the eighteenth verse. "Lest there should be among you any man, woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of the nations, lest there should be among you a root that beareth gall or wormwood." A root to which nothing more like than a child ; the child then,

¹ Deut. xxix. 11 ; [See Deut. xxxi. 10—13.] ² ver. 12.

³ ver. 29.

sure, was that root to be engaged by covenant, lest that bitter fruit be brought forth.

At Jehoshaphat's fast there was present "all Judah, with their little ones, their wives, and their children¹." Why the little ones? The children certainly, many of them at least, knew not what belonged to the fast, nor the fear they were in from the nations. But all the promises that God had made belonged to them², as well as their fathers; and of these their fathers put God in mind, and brought their children with them to join with them in the petition, and pressing the promise (though they actually knew not what it meant) that God might be more powerfully moved³.

What should I say, that the light of nature taught the Ninevites this truth? for in their repentance, not the greatest only, but the least were engaged to repent and fast, and cry

mightily to God. Alas, those innocents, that "knew not their right hand from their left," knew not what was done, nor why it was done, and yet the injunction was laid upon them. And who can tell whether God were not moved more for their sakes than their parents? Sure I am that God useth this as a motive of His mercy to Nineveh, "Thou hadst pity on the gourd⁴," &c. "and should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern their right hand from the left?"

All that hath been said hitherto tends only to this end, that it is no absurdity to affirm, that the little ones are part of the number of those that entered into covenant with God, and so may enter into this covenant made in Christ by the parity of reason. Then again, to shew that a father may undertake a religious duty for his child, though

¹ 2 Chron. xx. 13. ² ver. 7.
³ [Comp. Josh. viii. 35.]

⁴ Jonah iii. 5; iv. 10, 11.

the child understands nothing of it, with which undertaking yet God is pleased; and farther I press not these instances.

But what now, if I shall make it appear that there is a command for the baptism of infants? To my understanding there is great light given to it out of that commission our Saviour gave to His disciples¹: Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες, αὐτοὺς, &c. Before I hence make my inference, I shall propose, [*quædam postulata*, certain propositions so reasonable that I conceive they will not be denied.

1. That the Apostles by these words receive a commission for the promulgation of the Gospel, and a command to execute it.

2. That 'all nations' stand here in opposition to the Jews; for the commission, Matt. x. 5, 6, was particular to seek the lost sheep of the house of Israel, and an express prohibition in it, that

they go not into the way of the Gentiles, &c. But now their commission is enlarged, and become ecumenical. "Go and disciple all nations; preach the Gospel to every creature²."

3. That a nation is a society of men, which comprehends under it *singula generum*, without distinction of sex, condition, age. And this is evident; for a child as soon as born is a free denizen. His birth makes him capable of all the privileges of that nation.

4. That 'all nations' here must be of the same extent as that nation to which it is opposed, viz. the Jews. But the Jews, *singula generum*, of what sex, condition, age soever, were within the covenant, and therefore all nations in the same manner were within the covenant. St. Paul so argues: the Gentile is engrafted as the Jew³; but the Jew was engrafted with his children, and consequently the Gentile.

¹ Mat. xxviii. 19.

² Mark xvi. 15. ³ Rom. xi. 15-17.

5. That this word μαθητεύσατε rarely occurs in any classic heathen author, if at all, and therefore must be taken in a Church sense.

6. That this word in propriety of language signifies not to teach, but to make a disciple, or bring under Church discipline, or in a capacity to be taught, making this form of Baptism their ceremony of receiving them.

7. Lastly, that it is not so apt to render it "teach" in this place, because that duty is enjoined in the following words: "The sense, then, will run far easier thus, Go, and enter into your school all nations by Baptism; and all that are so brought and received, instruct and institute them in the Christian faith. Which interpretation may be justified by that parallel place; "the Pharisees heard that Jesus made more disciples and baptized, than John!"; where, to make disciples and baptize, is all one with the phrase here

¹ John iv. 1.

μαθητεύσατε βαπτίζοντες, and presupposeth not any precedent instruction, but rather as a subsequent.

Let then this commission to the Apostles have its full extent; let πάντα ἔθνη, 'all nations,' take in, as it usually doth, all of every nation: and must (for otherwise the opposition will be lame and imperfect) men and children among the Gentiles, as it did men and children among the Jews. Interpret μαθητεύσατε in its proper and genuine signification, which is to disciple, or enter into a school to be taught, (which also best agrees with the scope of the text,) when the scholar so admitted shall be capable of teaching, and the sense of the commission will be this: Go forth, and make not the Jews only, as by virtue of the former commission, your disciples; but the Gentiles, and their families, your disciples also; and upon their concession baptize them, and teach them to keep whatsoever I have commanded.

And that this was the Apostles' sense of Christ's words, and opinion of His institution, will appear two manner of ways.

1. First, by one considerable remain or footstep of it in St. Paul's Epistle to the Corinthians. "Else were your children unclean, but now they are holy¹:" which word, being not possible to be understood in that place of inherent holiness, must be understood of relative, that is, holy, as they stand in relation to their admission into the Church by Baptism. 2. Then again *ἀκθάρα*, 'unclean,' is in St. Peter's sense² such who might not be received into the Church: and then *ἁγία*, 'holy,' which is such as are opposed to it, must necessarily signify those children who may be admitted. 3. Lastly, were not this the importance of that place, there were no privilege imaginable, no sanctity which could be attributed to the infants of Christians, which could not belong to the

infants of heathens also; which yet is affirmed of the one, and denied of the other, by the Apostle.

2. The perpetual and uninterrupted practice of the Primitive Church, even from the Apostles' time; to which the most ancient Fathers give an ample testimony, whose evidence because it is fully set down by that walking library Dr. Hammond³, in his Tract of Baptizing of Infants, *a sect.* 39. *ad* 57, I will therefore spare the transcription. In brief only, one delivers, that infants are thought worthy of Baptism[N]: another, that they are born again to God [O]: a third, that they are candidates of sanctity, and holy by the prerogative of their birth[P]: a fourth, appointed God-fathers[Q]: a fifth, that according to the custom of the Church, Baptism is given to infants, and affirms it to be an Apostolical tradition [R]; so doth another[S]: a sixth commands, Baptize your little ones[T]: "a seventh, "as to the case of in-

¹ Cor. vii. 14. ² Acts x. 14.

³ [Vol. 2. chap. 4. § 2. Ed. fol.]

fants which thou saidst were not to be baptized—it was far otherwise determined by all in our council ; we all judged, that the mercy and grace of God was to be denied to none that was born of men” [U].

And he concludes with Augustine’s testimony, which is full and very observable, *Nemo nobis susurret, &c.*, ‘Let no man whisper to us other doctrines.’ This the Church hath always had, always retained ; this it hath received from the faith of the predecessors ; this it keeps perseveringly to the end ; and upon it delivers that known rule, *Quod universa tenet Ecclesia, nec conciliis institutum, sed semper retentum est, non nisi auctoritate Apostolica traditum rectissime creditur*¹, ‘That which the universal Church maintains, and was not instituted by councils, but always continued, is most rightly believed to be delivered by the Apostles’ authority.’

¹ De Baptismo contra Donatist.
l. 4. c. 24.

3. And methinks this is highly consonant to reason : for were it otherwise, the Apostles’ commission would be shorter under the Gospel, than the command for circumcision under the Law. That would be for the whole nation, children and all ; this to part of nations, and so all should not be all. The promise made to the Jew and his seed so soon as born ; the promise made to the Gentile and his seed after he is at age ; a Jewish child, made a covenanter whether he actually believe or no : a Christian cast aside till he can make it appear that he believes and repents. It behoves them to shew some disparity in the infant Jew, and the infant Christian, lest they fasten upon the Almighty, in the reception to the same covenant, *προσωποληψίαν*, ‘respect of persons,’ which I know they dare not. And this would be thought on also, what a discouragement this had been to the Jew to turn Christian, if with the father, the child should not

have been admitted to the covenant, and have a right to the seal, which in his Judaism he had, and so the child be in worse case under Christ, than he was under Moses.

Be it that we find no mention in Scripture of any child baptized, can any man thence rationally conclude, that none was? How many matters of fact were done by the Apostles, of which those sacred oracles are wholly silent? Whoever read in Scripture that any woman ever received the Eucharist? And yet he would be thought a man of a short discourse, who would thence collect, that none of the female sex were in the Apostles' days admitted to the Lord's Supper.

But the answer that will fully satisfy this scruple is this; though an argument, drawn negatively from Scripture *in credendis*, in things to be believed, as articles necessary to salvation, is of great force: yet *in agendis*, in many things to be done by Christians

(as among other this one of baptizing infants), it is very weak. This may not be believed, because not written, is true and of great strength: this may not be done, because it is not written that ever it was done, is very fallacious, and concludes not.

To knit up all, those who are of years are bound to make a profession of their faith, and repentance; to be taught the truth of this mystery, and not to be admitted to Baptism without it; for being of age, and of their own choice and desire to be made members of a Church, good reason it is they should oblige themselves to the conditions made known unto them. But for those who desire it not, nor can desire it through an unavoidable deficiency, yet have a right to it, because they are the children of believing parents, (for "if the root be holy, so are the branches¹;" and again, "your children are holy²,") charity requires that others

¹ Rom. xi. 16. ² 1 Cor. vii. 14.

desire it for them. These have been taught, and know on what conditions they are to be entered. These know that Christ commanded little children to be brought unto Him. These know that "He laid His hands upon them, and blessed them¹," and therefore they earnestly believe that He will embrace them in the arms of His mercy, and give unto them everlasting life; and therefore in this faith and confidence they engage for them [X].

Yea, but will the faith of the surety any way benefit the infant? Yes it may, so far as it is intended: that is, to make the infant by Baptism to be received into the congregation of Christ's flock, and to give him a right to the promises of the covenant. Did not the faith of the centurion, that came to Christ for his servant, effect a cure upon the sick man²? Did not the faith of those that let down the bedrid man through the

tiles, move our Saviour to cure him³? Did not the faith of the woman of Canaan, that came to our Saviour for her little daughter, work compassion in Him, and out of compassion to heal her⁴? Say then no more, but the faith and charity of one may be powerful with God for another; especially when we are encouraged to it, as in this case we are, by His own words, "Suffer little children to come unto Me, for of such is the kingdom of God⁵." In the faith of the Church upon God's covenant, the child is presented, and no sober man can doubt but it will be accepted by Him.

In which, because they, and those who contract for them, are by interpretation but as one person, the conditions agreed upon bind them no less, than if it had been their own act, if they mean to have any benefit by the contract or engage-

¹ [Mark x. 14, 16.] ² Mat. viii. 5-13.

³ Mark ii. 5. ⁴ Mat. xv. 28.
⁵ Mark x. 14.

ment: which is the next point.

2. *They are bound to perform the vow and promise when they come to age.*

Repentance is a firm resolution of amendment of life; faith, an apprehension of God's promises: for the performance of which the sureties engage, but not absolutely, that the child shall do it, for that is beyond their power to undertake: but conditionally, that he shall do it, or else have no benefit by their engagement.

When he comes to age then, or years of discretion, he is to be put in mind, what a solemn vow, promise, and profession his sureties have made to God for him, and then he is put to his choice, whether he will stand to them, or reject them, no otherwise than those, who are married being children, have a choice when they come to years, whether that contract made by their friends or parents shall bind them;

stand a ratified marriage or no.

1. If they will disclaim, and renounce, they may: but withal then they must know that they disclaim and renounce all right, title, claim, or interest in the promises of Christ, they cast Him off, tread His blood under foot as an unholy thing¹; must not expect any strength from Christ against temptations, and so are left in the power of all sin and villainy; in a word, they renounce a pardon of sin, and the claim they might have to an inheritance in heaven.

2. But if they give their consent, and allow of what their sureties did undertake (which is supposed), then they stand obliged and bound actually to repent, and believe, to obey God's commandments, and lead a Christian life in righteousness and holiness. For he that doth otherwise, breaks his vow, perjures himself, forfeits his pardon, makes his prayers and whole ser-

¹ [Heb. x. 29.]

vice of no acceptance, is a vassal and a slave to his own corruptions, being destitute and deprived of that strength by which he should strive against them, and conquer them.

All which sad considerations, I doubt not, will so far work upon a man, who hath the use of reason, that, as he cannot choose but confess it a great act of charity in his friends so early to engage for him in so beneficial an indenture: so also, to acknowledge that he is bound to stand to their engagement, and to observe the conditions of it through his whole life.

Of the Sacrament of the Lord's Supper, or the Eucharist.

Quest. 'Why was the Sacrament of the Lord's Supper ordained?

Ans. For the continual remembrance of the sacrifice of the death of Christ, and the benefits we receive thereby¹.

¹ Luke xxii. 19; 1 Cor. xi. 24.

In which answer we have these conclusions.

1. That Christ died for our sins.

2. That this His death was a sacrifice.

3. That this Sacrament was ordained for a continual commemoration,

1. Of the death of Christ.

2. Of the benefits we receive thereby.

1. *That Christ died for our sins.*

This proposition is the constant assertion of the Scriptures, and needs no further proof. "Who His Ownself bare our sins in His body on the tree²," with infinite other places. Sin is either committed, as by Adam, and the angels that fell; or inherited, as by us, and all Adam's posterity; or assumed, as by Christ: and this way only He was made sin for us³; not that He committed any sin, for He was that Just One; nor that He inherited or contracted any, for He was con-

² Isa. liii.; 1 Pet. ii. 24. ³ [2 Cor. vi. 21]; Acts iii. 14; vii. 52.

ceived of the Holy Ghost¹; but pleased He was to stand in the place of sinners, and to take upon Him the iniquity of us all², that so the justice of God might take its course and proceed against Him for us. Which justice because it could not be satisfied without blood, for "without shedding of blood there is no remission³," He was willing to humble "Himself to death, even the death of the Cross for us⁴."

2. *That this His death was a sacrifice.*

And this death must be a sacrifice, "He made His soul a sacrifice for sin⁵;" and this was typed out by the old legal sacrifices. These were of two sorts, either *εὐχαριστικά*, 'of praise or thanksgiving⁶,' of which I speak not now: or else *ἱλαστικά*, 'propitiatory, or of pacification;' and such was this of our Saviour, "a propitiation for our sins⁷," a "sa-

crifice of a sweet-smelling savour to God⁸."

All the world lay under the curse⁹. All the goods of the world were not able to free man from the curse, gold could not do it¹⁰, nor the blood of beasts¹¹. Not "ten thousand rivers of oil¹²:" as for man, the Lord of these, his hand was too weak too: "for no man could redeem his brother from death, nor make agreement to God for him¹³." This is a work that he must let alone for ever.

It must be the Son of God only that must be the Sacrifice¹⁴, or else there could be no satisfaction; His blood the price¹⁵, or else nothing bought; His life the ransom¹⁶, or else nothing redeemed. But this sacrifice being offered, His blood being shed, His life laid down¹⁷, then there was *λυτῶν*, a full ransom¹⁸; then there was *ἀντιλυτῶν*, a sufficient commutation; then there

¹ Luke i. 35. ² Isa. liii. 6. ³ Heb. ix. 22. ⁴ Phil. ii. 8. ⁵ Heb. ix. 14; Isa. liii. 10. ⁶ Lev. vii. 11, 12. ⁷ 1 John ii. 2.

⁸ Eph. v. 2. ⁹ Gen. iii. 17. ¹⁰ 1 Pet. i. 18. ¹¹ Heb. x. 4. ¹² Mic. vi. 6, 7. ¹³ Pa. xlix. 7. ¹⁴ Eph. v. 2. ¹⁵ 1 Cor. vi. 20. ¹⁶ 1 Tim. ii. 6. ¹⁷ Mat. xx. 28. ¹⁸ 1 Tim. ii. 6.

was *ἱλασμός*, a pacification made for the sins of the whole world¹. His person was the only sacrifice that God would accept²: His blood the only price that God would esteem³: His death the sole ransom that God would receive for the transgressors⁴.

3. *That this Sacrament was ordained for a continual remembrance.*

This was a favour that would never be forgotten; and that we should never forget it, He was pleased immediately before His death to ordain this Sacrament with this item, "Do this in remembrance of Me⁵." And the Apostle puts us in mind, that "so oft as we eat of this bread, and drink of this cup, we shew forth the Lord's death⁶." For that is the first end.

1. *To be a remembrance of His death.*

For here we have Christ

crucified before our eyes, represented lively before us as upon the cross: while as the signs of His blessed Body and Blood being sun-dered the one of them from the other, the one is broken and the other poured out: remembering us how His sacred body was broken with the crown of thorns, the scourges, the nails, the spear; how out of His wounded hands, feet, head, and side, there issued a stream of blood⁷. This He intended by His institution that we should first remember. The other is,

2. *The benefits we receive thereby: viz. By His death.*

In the flesh sin was condemned⁸, which St. Paul calls *ἀθέρησιν*, St. John *λύσιν*⁹, the destroying, loosing, or taking away sin by the sacrifice of Himself once offered: which contains in it these particulars.

1. The remove of the

¹ Rom. iii. 25; 1 John ii. 2; [iv. 10.] ² 1 Pet. ii. 24. ³ 1 Pet. i. 19. ⁴ Heb. ix. 15. ⁵ Luke xxii. 19. ⁶ 1 Cor. xi. 24.

⁷ Mat. xxvii.; Mark xv.; Luke xxii.; John xviii. ⁸ Heb. ix. 26. ⁹ [1 John iii. 8.]

guilt. "The blood of Jesus Christ purgeth us¹."

2. The discharge from the sting. "There is no condemnation²."

3. The weakening of the power. "The blood of Jesus Christ purgeth our consciences from dead works³."

4. Reconciliation. "For we are by His blood reconciled to God⁴."

5. Eternal Redemption⁵.

6. Liberty to enter Heaven. "By the blood of Jesus Christ, we may be bold to enter the holy place, by a new and living way, which is His flesh⁶."

But of these I have spoken at large in the Creed.

Quest. 'What is the outward part or sign of the Lord's Supper ?

Ans. Bread and wine which the Lord hath commanded to be received.'

Bread and Wine.

As in Baptism water was the outward element, so in this Sacrament is bread and

wine ; the bread represents His body, and the wine His Blood : and there be who think, that our Saviour made choice of these, for that these, being the chief of our corporal preservatives, are fittest to set forth our spiritual nourishment : but this I neither affirm nor deny. That which is more material to know, is the change of these, which is wholly sacramental, not in substance, but in use. For they remain bread and wine still, such as before in nature : but consecrate and set apart to represent our Saviour's passion, and exhibit and seal to a worthy receiver the benefits of that passion.

Great disputes there are how Christ is in the Sacrament. Some conceive, that for His presence there, it is necessary that Christ be incorporated with the sacramental elements [consubstant.] Others, that the bread and wine are changed into His very Body [transubstant.] Others, who deny the substantial change,

¹ 1 John i. 7.

² Heb. ix. 14.

³ Eph. i. 7, 14.

⁴ Rom. viii. 1.

⁵ Col. i. 21, 22.

⁶ Heb. x. 19, 20.

yet acknowledge His presence, express their meaning in indifferent terms, thus: corporally and substantially say some; sacramentally say others; typically and figuratively, say a third; spiritually, say a fourth; really, say the last.

Mr. Hooker's judgment to me in this difference of opinions seems very pious, that since that all are agreed that Christ is there, and seals His promises to a worthy receiver, and the question is only *de modo*, of the manner how He is there, that disputes and debates, enemies to piety, and abatements to devotion, be suffered to take their rest, &c. "What these elements are in themselves it skills not: it is enough that to me, who take them, they are the Body and Blood of Christ: His promise in witness hereof sufficeth, His word He knoweth which way to accomplish; Why should any cogitation possess the mind of a faithful communicant, but this? O my God, Thou

"art true! O my soul, thou art happy" [Y]. Yet will I venture to bring my pitcher, and try if that cool water may not allay the flame. My intention is to put the fairest interpretation upon different expressions, and so reconcile exasperated brethren.

That the Sacrament is in the predicament of relation, will be, I doubt not, easily granted me; and under that logical notion, I would thus define the Eucharist.

The Eucharist is a Sacrament instituted by Christ under the elements of bread and wine, to represent, exhibit, and seal the passion of Christ and the benefits thereof to a worthy communicant. In which definition we meet with all those things that are necessary to set forth the nature of a relation. Which are two: the material part, is the subject, or the supposite, in which the *relatum* and *correlatum* do exist. The formal part consists in *fundamento et termino*. The foundation shall supply the

place of the efficient cause. The *terminus*, the end, in absolute accidents. To apply this,

1. The material part here is the bread and wine.

2. The *relatum*, that respect Christ's Body hath to the bread : and the *correlatum*, that respect that the bread again hath to Christ's Body.

3. The foundation is the institution of Christ ; for naturally these elements signify it not. Christ was the efficient cause or the Author of it. The relation is from Him.

4. The *terminus* or end is evident, to represent, exhibit, seal, &c.

And thus all the words used by Divines in the explication of this mystery may receive a candid interpretation, except that of Rome.

1. That Christ is in the Sacrament corporally, substantially, and perhaps consubstantially, may have a respect to the subject or supposite, of the *relatum* and cor-

relatum, their meaning being no more than that He is there under the forms of bread and wine, not changed in substance, but in use ; as it is in other relations : as for example, betwixt a father and son ; who though they relate to each other, yet they remain two distinct substances, and the same they were.

2. Sacramentally, will point out the foundation or efficient cause : for therefore it is a Sacrament, because Christ ordained it, and appointed the signs to have this relation.

3. Typically and figuratively, will direct us to the first end, which is to represent, but this is not *finis ultimus* :

4. Spiritually, will put us in mind of the second end, which is to exhibit ; for to the soul and spirit the grace is exhibited, not to the body.

5. Really, puts us in

mind of the last end, to seal: and such a real presence must be admitted, or else the communicant receives nothing.

Christ is said to be present four manner of ways.

1. Divinely, as God, and so He is present in all places, "Whither shall I fly from Thy presence¹?" "I the Lord fill heaven and earth²."

2. Spiritually, and so He is present in the hearts of true believers; "Christ dwells in our hearts by faith³."

3. Sacramentally, and so is He present in the Sacrament, because He hath ordained the Sacrament to represent, and communicate Christ's death unto us; "The cup of blessing which we bless, is it not the communion of the Blood of Christ⁴," &c.

4. Corporally; so present in Judea in the days of His flesh.

And as the word presence, so the word really, is diversely taken: for sometimes,

1. It is opposed to that which is feigned, and is but imaginary, and imports as much as truly.

2. It is opposed to that which is merely figurative, and barely representative, and imports as much as effectually.

3. It is opposed to that which is spiritual, and imports as much as corporally or bodily.

We then believe Christ to be present in the Eucharist divinely after a special manner, spiritually in the hearts of the communicants, sacramentally or relatively in the elements. And this presence of His is real, in the two former acceptions of real; but not in the last, for He is truly and effectually there present, though not corporally, bodily, carnally, locally.

As for the Papists' Transubstantiation, it can have no place at all, except *in supposito or materiali*. And

¹ Ps. cxxxix. 7. ² Jer. xxiii. 24. ³ Eph. iii. 17. ⁴ 1 Cor. x. 16, 17.

it is most absurd to say, that the *suppositum relati* is turned into the *suppositum correlati*. In other relations it is not, and why then in this? We know that the father becomes not the identical substance of the son, nor the son of the father; the husband of the wife, nor the wife of the husband. They remain distinct substances as before. Add to this, that this fiction of transubstantiation, besides that it contradicts the confessed rules of arts and reason, clearly takes away the relation, and the essence of a Sacrament. For upon this corporal change, what becomes of the sign? for if this were true, it were the very thing signified, and then the *signum* and *signatum* would be all one, which overthrows the definition.

I am of opinion, that it was the hard hap of the Church of Rome to rise up in the defence of this error: should the Protestants have done it, they would have hissed them out of the

school; and now their learned Jesuits are obstinate in it, to maintain their Church's infallibility. And the ground of my conjecture is that counsel¹, which Cardinal Carpi gave the Pope, inclining to have granted what was then desired by some Princes and States, as service in the vulgar tongue, the marriages of priests, and the communion in both kinds. The sum whereof was, though these things desired, were in themselves matters of no great moment, yet upon the concession of them the heretics would infer, that the chair had erred in her injunctions and constitutions, and then all was gone.

It is not religion then, but policy that upholds it, together with the child that is descended from it, the chimæra of Thomas' brain, concomitancy²: upon which fancy they mutilate this Sacrament, and deny the cup to the people. Against

¹ Conc. Trident. [Courayer, Hist. tom. ii. p. 118.] ² [Th. Aquinas, Summæ, pars 3. qu. 76. 2.]

which sacrilege, our Catechism protests in the following words.

2. *Which the Lord hath commanded to be received.*

His command is extant, "Drink ye all of this¹," and "they all drank of it²." As the Lord asked the king of Tyre in derision, "Art thou wiser than Daniel³?" so may we ask them, Are ye wiser than Christ? will you dare to amend His institution? And if they reply, that all there were priests, I rejoin,

1. That it rests upon them to prove it, for it may be well doubted, whether they were so or no as yet. For the Apostles had the promise only of the Keys. *Dabo tibi claves Cœli*, "to thee will I give the Keys⁴," in the future tense. Actually they were not given, till they had their mission and commission, which was after the institution⁵. It is probable then they were not

the fathers of the Clergy before.

2. That by this argument the bread may as well be taken away from all but disciples too; and so the laity should have no right to any part of the Sacrament.

3. That the practice of the ancient Church, which is the best rule to explicate any such difficulty, is a clear proof that the cup belongs to the people. For they then received it.

The testimonies are infinite for it[Z]. But I shall content myself with that plain confession, which is extant in the Council of Constance to their eternal shame.

And [we decree also] in like manner, that though in the primitive Church this Sacrament was received by the faithful under both kinds; yet this custom, to avoid some dangers and scandals, is reasonably introduced that it should be received by the priests in both kinds, and by the laics only in one kind, &c. [A].

¹ Mat. xxvi. 27. ² Mark xiv. 23. ³ Ezek. xxviii. 8. ⁴ Mat. xvi. 19. ⁵ John xx. 21—23.

They confess the primitive Church received in both kinds ; yet to avoid I know not what scandals they decree otherwise, and in the same act brand with the name of heresy those who oppose their determination. And command under the pain of excommunication, that no priest presume to administer the Sacrament to the people under the species of bread and wine.

4. They should do well to reconcile those two decrees, the first of their Pope Gelasius ; the other of their late Council of Trent. Gelasius the Pope saith, ' We find that some, a portion only of the sacred body being taken, do abstain from the chalice of the sacred blood. Who (without doubt, because I know not by what superstition being taught they are obliged) let them either receive the entire Sacrament, or be kept from the whole, because the division of one and the same mystery cannot be without sacrilege[B].

But the fathers of Trent

are of another mind, and they magisterially decree ;

' If any man shall say, that all and every faithful Christian, by the precept of God, or necessity of salvation, ought to receive both species of the Eucharist, let him be Anathema' [C].

In this contrariety, which way I pray, should the poor people turn ? The Pope saith plainly, that it is superstition to conceive the receipt of the bread sufficient, and sacrilege to divide the mystery ; and commands that men should abstain from both, or receive both together. The Council curse all those that say, there is a precept of God to receive in both kinds, or that it is necessary to salvation : if you follow the Council, the Pope shall condemn you ; if you follow the Pope, the Council hath anathematized you. The people can rest themselves upon nothing but Christ's command, " Drink you all of this," when those that lead them are thus divided.

5. Lastly, this mutilation

takes away one of the principal ends of this Sacrament: viz. the commemoration of Christ's passion; for to have the blood within the body is no sign that it was shed, the pouring forth of the wine doth it far more to the life. Whereas our Saviour ordained both elements to be distributed severally; that it might not only be preached to our ears, but represented to our eyes, how His blessed Body and Blood were separated for our sins.

Quest. 'What is the inward part, or thing signified ?

Ans. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.'

Of this answer there be two parts :

1. That the Body and Blood of Christ are signified by those signs.

2. That the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper.

1. The first is out of question, and shewed sufficiently before: yet both must be conceived with his proper attribute; the Body with crucifixion, the Blood with effusion; the Body as given for us, the Blood as shed for us¹. Without which reflection they will have little comfort and heart in them. Christ's flesh and blood are the true causes of eternal life, which yet they are not by the bare force of their own substance, but through the dignity and worth of His person, which offered them up by way of sacrifice, for the life of the whole world; of which sacrifice we have in this Sacrament a lively representation and memorial.

2. That the Body and Blood of Christ are verily and indeed taken and received by the Faithful.

But this is not all, for what is here represented, is verily and indeed taken and

¹ Luke xxii. 19; Mat. xxvi. '

received. It is on all hands confessed that in this Sacrament there is a true and real participation of Christ, who thereby imparts Himself, even His whole entire person, as a mystical head¹, unto every soul that receives Him, and that every receiver doth thereby incorporate and unite himself to Christ as a mystical member of Him, and of them also, whom He acknowledgeth to be His own. This though mystically, yet it is truly; though invisibly, yet it is really done. Of this St. Paul assures us: "The cup of blessing, which we bless, is it not κοινωνία, the communion, or rather communication of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" It is as if the Apostle had said, Know you not this, that the breaking, taking, eating this bread, the pouring forth, taking and drinking this wine, is the real communication of

the Body and Blood of Christ to you? a question figured by a negative equivalent to a quick affirmative. 'Is it not,' is somewhat more than 'it is.' This then the Apostle intends to assert and assure a worthy communicant, that, as verily as he eats the bread with his mouth, and takes down the wine, so verily God in Heaven bestows on him, and communicates unto him the Body and Blood of his Saviour, and the benefits of that Body and Blood, which in two words are pardon and grace.

But because the Sacrament in itself being a corruptible and earthly substance must needs be thought an unlikely instrument to work so admirable effects in man, we altogether are to rest upon the strength of His glorious power and goodness, who is able, and will bring to pass that the bread and wine which He giveth us shall be truly the thing He promiseth. This is an act of faith, which is required in every one that

¹ Eph. v. 23, 30, 32. ² 1 Cor.

really means to partake of the benefit; and therefore the Catechism warily adds, that it must be taken and received,

3. *By the Faithful.*

Christ's death in the Sacrament is offered to all, but it is effectual only to believers. "As many as received Him, to them He gave power to become the sons of God, even to them that believe in His Name¹."

Were the oral or outward manducation only necessary, then no question the presenting ourselves only at His table, the taking and eating were sufficient: but when it is a spiritual banquet, and sacramental nourishment, that we are to receive there, if ever we intend to make it food of life, it must be digested by faith. Through faith it was the Fathers did *ἀσπάζεσθαι*, salute with reverence, and embrace the promises²; and the same way we are to have comfort by them. The reason is, because whatso-

ever Christ hath done already, or hath promised hereafter to do for us, are to us as never done, as never to be done, till we believe them³: that which gives them a being, and makes them present and existent to us, is our faith: as is shewed in the beginning of this exposition, when I spoke of faith.

In the midst of that sermon our Saviour preached at Capernaum, our Saviour delivers this position, "Verily, verily, I say unto you, he that believeth in Me hath everlasting life." Then it follows, "that He was the bread that came down from Heaven⁴." "That this bread was His flesh⁵." And then He adds with a strong asseveration, "Except ye eat the flesh of the Son of man, and drink His blood, you have no life in you⁷."

With which assertion many of His disciples were offended, and murmured at it. For satisfaction then, He tells them, "It is the

¹ John i. 12.

² Heb. xi. 13.

³ Heb. xi. 1. ⁴ John vi. 47.
⁵ ver. 50. ⁶ ver. 51. ⁷ ver. 53.

Spirit quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life¹. They had not a literal, they had a spiritual sense; and he that would make them life unto him, must so understand them, believe that He was that heavenly manna, and by faith eat His flesh, and drink His blood; for otherwise they would be of no effect, as appears by the close. "There are some of you that believe not²;" believe not that I am the bread of life; believe not that I am the bread that came down from Heaven, believe not that the bread I will give is My flesh; and neither this bread, nor this My flesh can quicken such a man, because of his unbelief. Evident then it is, that the Body and Blood of Christ are taken and received to effect, only by the faithful³.

Farther yet, our Saviour at the institution of this Sa-

crament acquaints us, "This is My Body which is given for you, this is My Blood which is shed for you⁴." Not simply His Body, nor simply His Blood, but given and shed; not that only, but for you, and many more. This gift and effusion, are acts done and passed many years since; and that the Son of God clothed with the flesh of man, should be so prodigal of His blood, and free and merciful in His gift, is beyond the apprehension of man, and the reach of reason. What is it then that may persuade us that such a thing so many years ago was done, that so merciful, so wonderful a kindness was done for men in general, that were ungodly enemies, sinners⁵; for us in particular, that were of these ungodly enemies, and as great and obstinate as any sinners, except our faith? The Scriptures have fully expressed it, truth hath spoken it, and therefore we believe it.

¹ John vi. 63.
² Heb. iii. 18, 19.

³ John vi. 64.

⁴ Luke xxii. 19, 20.
6—10.

⁵ Rom. vi.

Which strange, unexpected, unheard of mercy it pleased Him to represent, exhibit, and secure to us by His institution of this Sacrament; and to command that it be continued in His Church in *perpetuam rei memoriam*, 'to be an eternal memorial of His good will.' To all which, faith alone can give life and an interest. For this we believe too, and in confidence thereof approach and take this Body, and this Blood, being assured that by these symbols we receive all Christ. Out of which it is as clear as the sun that this Sacrament is received by, and only by the faithful. Unbelievers may receive *panem Domini*, the bread of the Lord: believers only *panem Dominum*, that bread which is the Lord¹.

Quest. 'What are the benefits whereof we are partakers thereby?

Ans. The strengthening and refreshing our souls by the Body and Blood of

Christ, as our bodies are by the bread and wine.'

Two great benefits there are, which a worthy communicant receives from the Sacrament: 1. Strength. 2. Refreshing. To express which, it was ordained in those elements which have those effects in the life of man.

1. The first is bread², that serves to strengthen the body, being indeed the staff of life, which being taken out of our hand, the body fails, and falls, decays, pines away, and winds to nothing.

2. The other is wine³, that is of great use to cheer the heart and make it glad, and this is therefore willed to be administered to those that mourn, and are oppressed with grief; it is also good against thirst, it searcheth and cleanseth wounds, and helps infirmities. Strength is from bread. Cheerfulness and refreshing from wine⁴.

In these it pleased our

¹ August. [Tract 69. in Joan. vol. III. p. 482. Ed. Ben.]

² Ps. civ. 15. ³ Judg. ix. 13; Ps. civ. 15; 1 Tim. v. 23. ⁴ Luke x. 34.

Saviour to institute this holy Sacrament, to shew that the same effect is wrought in the inner man by the holy mysteries, that is in the outward by these elements. That here our heart is established by grace¹, and our souls with strength, and our conscience made light and cheerful that it faint not, but evermore rejoice in His holy comfort. To insist on these a little.

1. *Strengthening.*

“O taste and see how gracious the Lord is²,” for to say, Receive My Body, is as if He had said, Receive the Holy Ghost, that is, the graces of the Holy Ghost. And this grace to the soul, is what bread, that staff of life, is to the body, which I shall set down in the words of that pious and prudent divine, learned Dr. Hammond. “We can do nothing that is in order to spiritual life (but fall into sin, custom of sin, the putrefaction of the soul, and so

“to eternal death,) without grace: for having forfeited that stock that God gave us in Paradise, we have none of this kind left, but what Christ by His death purchased for us: by that great dear bargain there is come into the Church a new stock and staple of grace, and strength for every one that shall ask it importunately, receive it watchfully, and make use of it diligently” [D]. “For to every one that hath, it shall be given³,” given in that measure, which, though it will not enable any man to live without sinning, yet it will enable him to resist sin, and to serve God in so holy and righteous a way with a sincere heart, and so to persevere in it, that He will accept it.

Now the conduit of this grace is the Sacrament; for by it Christ intended it should be conveyed to us; by it we are fortified against the assaults of Satan; in the power of Christ's death we fight and conquer. For

¹ Heb. xiii. 9. ² [Ps. xxxiv. 8.]

³ [Mat. xiii. 12.]

who, having the death of Christ for sin lively presented unto him, as it is here, will yield basely to that sin that crucified his Saviour? Nether he will often put on his armour, defy his enemy, stand up and fight till he hath destroyed him. To encourage him against the attempts and blows of his adversary he hath from hence security, *Non inermes et nudi relinquimur, sed protectione Sanguinis et Corporis Christi munimur* [F]. 'We are not left naked and unarmed, but we are walled about with the protection of the Body and Blood of Christ,' so that now, *Tanquam leones ignem spirantes, ab illâ mensâ recedimus, facti diabolo terribiles*, they are the words of Chrysostom [F], 'Triumphing upon this strength we depart from this table as lions breathing out fire, and are become terrible to the devil himself;' for finding the power of Christ within us, he will be afraid to assault us.

Every worthy receiver hath washed his soul in the Blood of the Lamb¹, and none but profane men will that day pollute it. For a few hours you shall see men holy, cautious, devout, retired, "not doing their own ways, not finding their own pleasure, nor speaking their own words²." Ask the reason, and the answer is ready, they have been at the Communion. Evident then it is that this strength of grace was received from thence. Did then but the like sad and pious thoughts possess men's souls for the future that doth upon that day; would they but continue and co-operate with that grace they then received, and confess the force of it by the effects, it could not be doubted but their whole life would be more holy, their ways more righteous, they would never "crucify Christ again³," who hath given them power, that they no more crucify Him, and to which, if they

¹ Rev. vii. 14. ² Isa. lviii. 12
³ Heb. vi. 6.

be not wanting, they shall no more crucify Him; for what merit, force, virtue soever there is in His sacrificed Body and Blood, we freely, fully, and wholly, have it imparted by this Sacrament.

Now if it be demanded how so small a piece of bread, or a spoonful of wine can produce this effect? the answer is easy, that it proceeds not from the elements, but from the will and power of Christ, who ordained these to be means and instruments for that end. They remain in substance what they were; but in relation to Him are more. It is spiritual bread and spiritual wine, so called, not so much because spiritually received, but because being so received, it causes us to receive the Spirit, and 'by the power of the Spirit a man may be enabled to do all things¹.'

2. *Refreshing.*

The Sacrament is a corroborative, and gives strength,

¹ Phil. iv. 13.

but that is not the sole benefit; it is a refreshing also, as is well signified by wine, by which he that pants for thirst hath his inward flame quenched; by which he that hath any indisposition of body hath his infirmity searched and eased. Both may be refreshed, cheered, gladdened, and cured by it².

A man scorched with the sense of God's wrath is a thirsty soul; a conscience oppressed with the weight of sin feels truly the burden of it; a soul wounded with the darts of sin is the wounded man³, and is sensible of the "stink and corruption, because of his foolishness⁴;" every man is full of infirmities and weaknesses, and is in pain for them. All these are broken-hearted, faint, disquieted, and have a desire to be refreshed⁵. Now, saith our Saviour, "Come unto Me all ye that are weary and heavy laden, and I will refresh you⁶." His free par-

² Ps. xlii. 1, 2; xxxviii. 4. ³ Luke x. 36. ⁴ Ps. xxxviii. 5. ⁵ Luke iv. 18. ⁶ Mat. xi. 28; Rom. iii. 24; Isa. liii. 19.

don and remission, His speaking peace to the unquiet conscience, His saying, "Thy sins are forgiven thee," to the heavy laden and sin-sick wounded soul, is the greatest refreshment, the joyfullest tidings, the cheerfullest cordial that can be administered.

And this He is pleased to administer in this cup, in which is this cheerful wine, "His blood, which was shed for many, for the remission of sins³." Bring the scorched and thirsty soul to this fountain, and it will refresh and cool his heat; bring the burdened conscience to this Blood, and it will unload him; bring the wounded man to this wine, and it will search and cure his sores; all infirm sinners to this cup, and it will refresh them. In this Blood there is an artery by which the vital Spirit is conveyed, that will quicken, revive, and cheer up any fainting and dying soul.

It is not without reason that the wise composers of

our Liturgy have inserted those choice texts at the Communion, and commended them with this preface. 'Hear what comfortable words our Saviour Christ saith to all that turn to Him.'

"Come unto Me all ye that travail and are heavy laden, and I will refresh you²." "So God loved the world, that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life⁴."

'Hear also what St. Paul saith.'

"This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners⁵."

'Hear also what St. John saith.'

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins⁶."

Here then is the right place for *Sursum corda*,

³ Mat. xi. 28.

⁴ John iii. 16.

⁵ 1 Tim. i. 15.

⁶ [1 John ii. 1.]

'Lift up your hearts.' A form so ancient and so usual in most liturgies.

*Sancti Jacobi Liturgia*¹.

Sacerd. *Attollamus mentem et corda.*

'Let us lift up our mind and heart.'

Pop. *Dignum et justum est.*

Sacerd. *Vere dignum et justum est.*

'It is meet and right.'

*Basilii Liturgia*².

Sacerd. *Sursum sint mentes.*

'Let your minds be above.'

Pop. *Sunt ad Dominum.*

'They are to the Lord.'

Sacerd. *Gratias agamus.*

'Let us give thanks.'

Pop. *Dignum et justum est.*

Sacerd. *Æquum certe et justum.*

*Mozarabum Liturgia*³.

Sacerd. *Aures ad Dominum.*

R. *Habemus ad Dominum.*

Sacerd. *Sursum corda.*

R. *Movemus ad Dominum.*

Chor. *Dignum et justum est.*

S. *Dignum et justum est* [G].

Cypr. De Orat. Dominica. *Sursum Corda Habemus ad Dominum* [H].

And Pamelius, in his notes on the place, gives in divers other testimonies for this form in use at the Sacrament. We have then trod in the steps of the ancients, and with them suffered it to stand in its proper place.

For if so kind a call, "Come unto Me;" if the manifestation of so great love; if a truth so greatly beneficial; if Jesus that came into the world to save sinners, to be an Advocate, to be a propitiation for sins, cannot raise the heart, cannot refresh the spirit of a weary and heavy-laden soul and conscience, nothing will.

It is therefore very meet and right, and our bounden

¹ Biblioth. Patrum. [Renaudotii Collect. vol. II. p. 81.] ² [Ibid. p. 686.] ³ [Martene de Ritibus, vol. I. p. 176.]

duty to give thanks to God, that He so loved the world, that He sent His Son into the world, that whoso believes in Him should not perish, but have everlasting life ; and it is again as meet and right, and our bounden duty to give thanks to our Lord and Saviour Jesus Christ, that He would give His Body to be crucified, and His Blood to be shed for us, and a Sacrament to represent and exhibit the merit thereof unto us.

A Sacrament from which we receive strength and refreshing ; strength to encounter sin ; and refreshing, when oppressed by sin ; ease and remission from the condemnation, and freedom and liberty from the dominion¹. In two words, the benefits are sanctification and justification. For upon the grant of the pardon and remission (without which there can be no refreshing) we are justified, and upon the gift of this strength we are sanctified ; we arise from villainy to virtue, from

death to life, from impurity to sanctity ; and if we improve this power of grace, and proceed to purify ourselves by it, it will never leave us, nor forsake us, till it hath brought us to glory.

Quest. 'What is required of them which come to the Lord's Supper ?

Ans. To examine themselves, whether

1. They repent them truly of their former sins, steadfastly purposing to lead a new life.

2. Have a lively faith in God's mercy through Christ.

3. With a thankful remembrance of His death.

4. And be in charity with all men.'

They are to examine.

The duty here enjoined is examination, not enjoined by the Church, but by St. Paul ; " Let a man examine himself, and so let him eat of this bread, and drink of this cup²." The Apostle's word is *δοκιμαζέτω*, let him prove, try, bring himself to the test and touch, which

¹ Rom. viii. 2

² 1 Cor. xi. 28.

notes a diligent and exact enquiry, such as lapidaries and goldsmiths use, to find out true metal from counterfeit, good from bad.

And this examination is necessary, so that it is not in our choice to do it, or to leave it undone. St. Paul's illative proves it. "Let a man examine himself, therefore." If he mean not to be in the case of the Corinthians to whom he writes, who for their irreverent, sinful, and disorderly approach were unworthy communicants, and guilty of the Body and Blood of Christ, he must examine¹. Now the things about which he is to enquire are these :

1. *Repentance.*

Both parts of this duty are here set down :

1. A sense, a sorrow, a confession of our former sin.
2. A steadfast purpose and resolution to lead a new life.
1. Sin defiles our persons²; this pollution makes us odi-

¹ 1 Cor. xi. 29.

² Ezek. xvi. 6.

ous in the eyes of God³, excludes from Heaven⁴, brings calamity upon us, and death, both temporal and eternal⁵; of which, till a man be truly sensible, he will never be a true penitent.

2. But upon a true conviction by his conscience, that this is his miserable condition, his soul will be humbled, sorrowful, and contrite, cast down, and grieved, not only that he hath incurred this danger, for that is but attrition, but heavy and sad, that he provoked so good a God, so compassionate a Father, so gracious a Redeemer, so blessed a Sanctifier ; and this is truly contrition.

3. And upon this compunction and contrition he will fall to confess and acknowledge his sin in the humblest manner⁶. He will be his own accuser, and draw a full indictment against himself ; enumerate to God all his known sins, and aggravate them against himself with all the height-

³ Ps. v. 6.

⁴ Rev. xxi. 27.

⁵ Rom. vi. 23 ; vii. 24.

⁶ Ps.

xxxii. 5 ; 1 John i. 9.

ening circumstances : as for those he knows not, he will beg pardon in some such form, "O cleanse Thou me from my secret faults. Lord be merciful to me a sinner¹."

4. But the penitent's work is not yet done, the greatest is yet behind, which is 'a steadfast purpose and resolution to lead a new life.'

1. This must certainly be in a communicant, for he that brings to this holy table a purpose and intent to continue in his sin, comes in his sin somewhat like Judas², that came and received, and yet continued his purpose to betray his Master. Before then we approach, there must be a vow of a new life, an abjuration of all our former evil ways, and a full and steadfast resolution against them.

2. And this resolution must be brought to act; for it is not enough to resolve to do good, but

we must be good³; to purpose to lead a new life, but we must lead a new life; and though that through ignorance, infirmity, sudden sur-reption, or violence of temptation, the same sins steal upon us, yet we must humble ourselves, confess them, be contrite and beg pardon for them, resist and fight against them, and diligently labour that they return no more, at least that they reign not, which will never be so long as we mortify them⁴.

2. Faith.

The next thing that a communicant is to examine himself of is his faith; 'whether he hath a lively faith in God's mercy through Christ.'

Faith.

1. Faith is requisite, because, as is proved before, 'the Body and Blood of

¹ Ps. xix. 12; Luke xviii. 13.
² John xiii. 30.

³ Titus ii. 12. ⁴ 1 Tim. vi. 12;
2 Tim. iv. 7; Eph. vi. 10—19.

Christ are verily, and indeed taken and received by the faithful, and only by the faithful.

A lively Faith.

2. This faith must have life in it, for it must be a 'lively faith', which if it be, it will be doing, for there is no life without action; it will shew itself in those parts where our life doth appear, at the heart, tongue, and hand. A dead faith it is that moves not at these parts, and is never consummate by love².

In God's Mercy.

3. This faith for the object hath God's mercy, upon that it reflects as the fountain, whence His revelations have proceeded, in which His covenant for man's redemption is established, His promises to penitent believing sinners are made. For if ye shall enquire the reason of so much goodness, no other can be given but the riches of mercy³. "Thou,

Lord, hast done it, for even so it pleased Thee. The zeal of the Lord of hosts hath done this⁴." "So He loved⁵." No more can be said.

Through Christ.

4. But now if you enquire how this mercy became ours, the answer is easy, it was "through Christ." "He of God is made unto us wisdom, righteousness, sanctification, redemption⁶." When the Holy Ghost descended upon Him, a voice testified from Heaven, "This is My beloved Son, in whom (*com-placui*) I am well pleased⁷;" pleased with Him, and pleased with us for His sake. By Him we are predestinated, by Him adopted, in this Beloved accepted⁸. In Him redeemed, and according to the "riches of His grace we have obtained remission of sin," and through Him at last we shall be glorified.

¹ Gal. v. 6. ² 1 Cor. xiii. ³ Eph. ii. 7; Luke xii. 82.

⁴ Isa. ix. 7. ⁵ John iii. 16. ⁶ 1 Cor. i. 30. ⁷ Mat. iii. 17. ⁸ Eph. i. 5-7; John xiv. 8; Rom. viii. 17.

8. *Thankfulness.*

Which benefits because we receive from the Cross, therefore to this our faith there must be joined a thankful remembrance of His death.

A Remembrance.

A remembrance of it¹; the Sacrament was ordained for that end; on all hands it is agreed that it is a sacrifice of commemoration; not to remember, then, how Christ died for us, were to frustrate the chief end of the institution.

A Thankful Remembrance.

But barely to remember it will not suffice; it must be a 'thankful remembrance.' Now he who will be a thankful man must do two things.

1. He must recount, declare, and publish what it is that hath been done for him². The mercy and grace would not be kept

close and concealed, but at large set out in the congregation, and to all posterity³; at this time, then, we are to commemorate the goodness of God in all, but especially His great bounty in giving His Son to die for us.

2. He is bound to lift up his heart and voice, and praise God, chanting forth that *ἑρπουβικόν* [I], the anthem of the Seraphims; therefore, i. e. for the redemption of the world by the death and passion of our Saviour Christ, and for the institution of these holy mysteries as continual pledges of His love, and remembrances of His death. 'With Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of Thy glory; Glory be to Thee, O Lord Most High⁴.'

¹ [Luke xxii. 19; 1 Cor. xi. 24.]
² Ps. lxxvi. 18.

³ Luke ii. 17; Ps. xcvi. 3, 10.
⁴ See Acts ii. 46, 47.

4. *Charity.*

Hitherto a communicant hath been directed to try and search his heart, whether it stands right to God. But now he must descend, and examine how it stands to man. For God will not have him come and offer a gift upon His altar¹, if his heart be leavened with envy, malice, and uncharitableness.

As this Sacrament seals up the communion of the members with the Head, so it seals up the communion of the members one with another. The Lord ordained these elements of such things, that being many in themselves, yet of many become one: bread is made of many grains of wheat, wine of many grapes, and yet the meal of those divers grains are moulded up into one loaf, and the wine of those several berries are pressed into one cup, to teach us that all the communicants at this holy table, how many soever there be, ought to agree together in one, like

members of one body; as having one Father, one faith, one Baptism, one inheritance, as parts quickened by one and the same Spirit², brethren to be saved by one and the same Christ.

Now this love and charity will be conspicuous by two effects.

1. In giving.

2. And in forgiving.

1. In giving to, and relieving the necessities of our poorer brethren. Hard it is for any man to shew that the Sacrament in the primitive Church was administered without an of-fertory. Mention is made of the liberality and charity expressed at their breaking of bread³. And a command there is, that upon the "first day of the week (a day appointed for the sacrifice) every man should set apart somewhat for the use of the poor⁴." All liturgies of the Church record it, and ours intends it and speaks for it in those sentences that persuade it, and in the subse-

¹ Mat. v. 23.

² Eph. iv. 4—6. ³ Acts ii. [15.]
46. ⁴ 1 Cor. xvi. 2.

quent prayer, where we desire of God "to accept our alms" [K].

2. The second act of charity is forgiving, for which we have our Saviour's precept; His example, "Father forgive them¹;" the danger, if it be not done, our prayers not accepted, our sins retained, our pardon never sealed. "For if you forgive men their trespasses, your Heavenly Father will forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses²."

The Analysis of the Exhortation before the Communion.

To help the weaker capacities in this necessary work, I suppose it may be worth labour to analyze and reduce to these heads that

grave exhortation which the wise composers of the Liturgy have prefixed before the Communion, which begins thus:

'Dearly beloved in the Lord, ye that mind to come to the holy communion of the Body and Blood of our Saviour Christ, must consider what St. Paul writes to the Corinthians.

How he exhorts all persons diligently to try and examine themselves before they presume to eat of that bread, and drink of that cup.'

The Duty.

1. In which words the Ministers mind communicants of their duty, which is a diligent trial and examination.

2. And that they may the easilier persuade them to this,

They produce a double reason. { 1. From the benefit.
2. From the danger and punishment.

1. From the benefit to a worthy receiver.

¹ Mat. v. 23; [Luke xxiii. 34.]

² Mat. vi. 14, 15; see Mat. xviii. 23, ad fin.

‘For as the benefit is great, if with a true penitent heart and lively faith, we receive that holy Sacrament :

For then we spiritually eat the flesh of Christ, and drink His blood ; then we dwell in Christ, and Christ in us ; we be one with Christ, and Christ with us.’

2. From the danger and punishment to an unworthy receiver.

The Danger.

‘So is the danger great, if we receive the same unworthily ; for then,

1. We be guilty of the Body and Blood of Christ our Saviour.

2. We eat and drink our own damnation, not considering the Lord’s Body.

And Punishment, or Consequent.

3. ‘We kindle God’s wrath against us.

4. We provoke Him to

plague us with divers diseases, and sundry kinds of death.’

3. Upon which important reasons they dehort all scandalous and notorious sinners (meaning such who intend to persist in those sins) that they abstain.

Exhortation.

‘Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your sins, and come not to this holy table ;’ adding this weighty reason, (which is but a repetition of the former danger and punishment) ‘Lest after the taking of this holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction of body and soul.’

4. Then follows an advice how communicants must prepare themselves.

1. *To Judge.*

1. 'Judge therefore yourselves, brethren, that you be not judged of the Lord.' That they erect a court in their own consciences, accuse, indict, arraign, and condemn themselves for their sins, and so prevent that condemnatory sentence which otherwise the Lord will pronounce upon them.

2. *To Repentance, both parts.*

2. 'Repent you truly of your sins past : amend your lives.'

3. *Faith.*

3. 'Have a lively and

steadfast faith in Christ our Saviour.'

4. *Charity.*

4. 'Be in perfect charity with all men : so shall you be meet partakers of these holy mysteries.'

5. *Thankfulness.*

5. 'And above all things you must give humble and hearty thanks to God the Father, the Son, and the Holy Ghost.'

The Cause.

'For the redemption of the world, by the death and passion of our Saviour Jesus Christ, God and Man.'

Both parts of thankfulness { 1. Annunciation.
2. Praise.

1. *The Commemoration or Annunciation of God's goodness to us.*

1. 'Who did humble Himself, even to the death upon the Cross for us miserable sinners, which lay in darkness and the shadow of death.'

2. That He might make us the children of God.

3. And exalt us to everlasting life.

4. And to the end we should always remember the exceeding great love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which, by His precious blood-shedding, He hath obtained to us.

He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort.'

2. The Doxology, Acclamation, or Hymn.

'To Him therefore with the Father, and the Holy Ghost, let us give as we are most bounden, continual thanks; submitting ourselves to His holy will and pleasure, and studying to serve Him in truth, holi-

ness, and righteousness, all the days of our life. Amen.'

The Postscript.

Courteous reader,—What is in this explanation of the Creed succinctly and positively delivered, is more fully and amply expounded by the author in a large book of sermons extant upon every article, for which he hath chosen apt texts. If therefore any man desire a more ample information about those mysteries, he may if he please peruse that book.

NOTES.

NOTE [A], page 1.

Quæ nec reticere loquenti,
nec prior ipsa loqui didicit.
Ovid. Met. iii. 357.

NOTE [B], page 2.

Pantænus, Clemens Alex., Origen, Heracles in the famous Church of Alexandria. Euseb., lib. vi. [6. 8. 26.] Great Cyril at Jerusalem, Greg. Nyssen. Hieronymus in Catalogo Script. Ecclesiast. Augustine wrote a book "De Catechizandis rudibus"—Hieronymus in Apologiâ ad Dominionem confesseth that he had for his catechists Nazianzen and Didymus. Optatus in the Church of Carthage appointed Doctor Audientium, Cyp., Ep. 24. [29 ed. Fell.]

NOTE [C], page 2.

Tertull. de Coronâ Militis [2]. Cyp. de Hæret. Baptiz. [Ep. 73. ed. Fell. Sciant . . . catechumenos . . . primo integram fidem et Ecclesiæ unitatem tenere, at ad debellandum diabolum de divinis castris cum plenâ et sincerâ Dei Patris, et Christi, et Spiritûs Sancti cognitione procedere.]

et Ep. 13. [18. ed. Fell.] August. de Fide et Operibus [9.]

NOTE [D], page 6.

[Calvin. in Heb. 6. 2. Liberi fidelium quoniam ab utero adoptati erant, et jure promissionis pertinebant ad corpus Ecclesiæ, infantes baptizabantur: transactâ vero infantia, postquam instituti erant in fide, se quoque ad catechesin offerebant, quæ in illis Baptismo erat posterior. Sed aliud symbolum tunc adhibebatur, nempe manuum impositio. Hic unus locus abunde testatur, hujus ceremoniæ originem fluxisse ab Apostolis. Beza in Heb. 6. 2. Quinque capita catechismi numerat, nempe, professionem emendationis vitæ; fidei summam de Deo; doctrinæ explicationem compendiarîam, quæ in baptismo et impositione manuum tradi rudibus præsertim solebat (i. quum ad baptizandos infantes, vel adultos, item quum ad imponendas aliquibus manus conveniebatur); caput resurrectionis mortuorum et futuri judicii. Aretius in Heb. 6. 2. Hinc colligi posse puto, quæ fuerunt Catechismi, tum

temporis initia, seu loci præcipui . . . Quintus locus Catechismi erat impositio manuum; de hæc cæremoniâ ad-monebantur Neophyti, quandoquidem tum in frequenti erat usu, quid illa esset, cur instituta, quibus, et per quos imponerentur manus, item ad quid conducere, discebant primi fidei tyrones.]

NOTE [E], page 6.

In a manual that bears the title of *χειροθεσία*, or The Apostolic Institution of Imposition of Hands for Confirmation, printed anno 1649. There also may be read the approbation of it by the learnedest Divines of the Reformed Churches, with the profits that will ensue upon the use of it, and the inconveniences upon the neglect. [This tract will be found in the 10th volume of Bp. Hall's Works.]

NOTE [F], page 10.

[Surname; vulgò, sed non aded rectè, *Sirname*; a G. *surnom*: It. *sopranome*; cognomen, q. d. supernomen, i. e. nomen addititium, scilicet respectu nominis baptismo inditi.—*Skinner*. Sobre nombre. Sp.]

NOTE [G], page 11.

Jun. and Tremel. in Isa. 8. 2. derive this custom from the

Jews. Adhibui mihi testes fidos Uriam sacerdotem, et Zechariam filium Jeberechias, i. e. viros nominatim advocatos, ut testarentur nomen illud filio meo impositum in Ecclesiâ cum circumcideretur. Nam eo tempore indita fuisse olim a parentibus nomina, constat ex Gen. 21. 3, 4. Luc. 2. 21. Atque ex hoc ritu profectum esse illum nostrum constat, quo certi homines speciatim, [maxime vero calamitosis temporibus, (ut ista futura erant,)] adhibentur testes accessus ad Christum et ad Ecclesiam per Baptismum, et nominis inditi. —Hos vulgo compadres et commatres, Græci olim *συγγένους* appellabant. But more anciently they were called *Ἀδελφοί*, and by the Latin Church Susceptores, Sponsors, Fidejussores. Æthiopum Canon Universalis; Bibliotheca Patrum [Maxima. tom. 27. p. 636.] Tertull. de Baptis. cap. 18. Quid necesse est, sponsores etiam periculo ingeri. Aug. Ep. 23. ad Bonifacium. Offeruntur parvuli ad percipiendam spirituales gratiam . . . ab eis, quorum gestantur manibus. He means the Godfathers. But we have yet more ancient testimonies for this custom: the baptized desiring by the mediation of his *ἀναδόχου*, undertaker, that he might be a partaker of God and of the Divine Mysteries. After his profession, the Priest ἐπιτίθησιν αὐτοῦ τῇ κεφαλῇ τὴν

χρῆμα· καὶ σφραγισάμενος, ἀπο-
γραφισθαι κελεύει τοῖς ἱερεῦσι
τὸν ἄνδρα καὶ τὸν ἀνάδοχον.
Dionys. de Hierarch. Eccles.
cap. 2. [§. 5.] In the last chap-
ter of the same book [§ 11.]
he gives the reason why the
Church baptized infants, and
shows the manner of their
suscception. Τοῦτο τοῖς θεοῖς
ἡμῶν καθηγεμόσιν εἰς νοῦν ἐλη-
λσθός, ἔδοξεν εἰσδέχεσθαι τὰ
βρέφη κατὰ τόνδε τὸν ἱερὸν
τρόπον, ὥστε τοὺς φυσικοὺς τοῦ
προσαγομένου παιδὸς γόνεας
παραδιδόναι τὸν παῖδά τινα τῶν
μεμνημένων ἀγαθῶ τὰ θεῖα
παιδαγωγῶ. Καὶ τὸ λοιπὸν ὑπ'
αὐτῷ τὸν παῖδα τελεῖν, ὡς ὑπὸ
θείῳ πατρὶ, καὶ σωτηρίας ἱερᾶς
ἀναδόχῳ· with much more to the
same purpose in the following
words. Say that this book be
not his, whose name it bears,
yet it is known to be very
ancient. [It is supposed to
have been written during the
fourth century. Some place
it later. See Wall on Inf.
Bapt. P. 1. ch. 23.] Justin
Martyr, or whosoever is the
Author of that book in Resp.
ad Orthodoxos. [Quæst. 56.]
Ἀξιῶνται τῶν διὰ τοῦ βαπτί-
σματος ἀγαθῶν τὰ βρέφη, τῇ
πίστει τῶν προσφερόντων αὐτὰ
τῷ βαπτίσματι.

Platina in vitâ Hygini af-
firms out of the ancient re-
cords, that Hyginus Bishop of
Rome, and Martyr, An. Dom.
144, voluit unum saltem patri-
um unamve matrem bap-
tismo interesse. Sic enim eos

appellant, saith he, qui infan-
tes tenent, dum baptizantur.
[This testimony has no autho-
rity older than Platina, who
lived in the fifteenth century.
See Wall on Inf. Bapt. P. 1.
ch. 23. Also Bingham, Book
xi. chap. 8. § 11.]

NOTE [H], page 18.

He that was to be baptized
was commanded τῷς ἐμφυ-
σῆσαι τῷ αὐτῷ Σατανᾷ, καὶ
προσέτι τὰ τῆς ἀποταγῆς
ὁμολογῆσαι. Dionys. de Hier-
arch. cap. 2. And again, cap.
ult. ὁ παῖς ἀποτάσσεται, καὶ
συντάσσεται, ἀποτάσσεται μὲν
ὀλικῶς τοῖς ἐναντίοις. Aquam
adituri . . . sub antistitis manu
contestamur, nos renunciare
diabolo, et pompæ, et angelis
ejus. Tertul. de Coron. Mil.
c. 3. Cum aquam ingressi,
Christianam fidem . . . profite-
mur, renunciassse nos diabolo
et pompæ, et angelis ejus ore
nostro contestamur. Id. de
Spectac. c. 4. Quomodo re-
nunciavimus diabolo, et an-
gelis ejus, si eos Deos facimus.
Id. de Idol. c. 6. We may
read this 'formula abrenun-
ciationis' in the Apostles' Con-
stitutions, Clem. lib. 7. cap.
41. Abrenuncio Satanæ, et
operibus ejus, pompis, cultui,
angelis, et machinationibus
ejus.

Seculo renunciaveramus,
cum baptizati sumus. [Cy-
prius. Ep. 7. Ed. Pamel. 13.
Ed. Fell.] Accedens ad bap-

tismum renunciat maligno spiritui, et omnibus damnosis ejus pompis. Many more testimonies might be brought to this purpose out of Origen in Numeria. Hom. 12. Pacianus de Baptismo. [§ 7.] Cyrillus Hierosol. Catechia. I. Mystag. Ambrosius, lib. de iis, qui myst. initiantur cap. 2. et de Sacram. lib. 1. [cap. 2.] Basilius lib. de Spiritu. [capp. 11. et 27.] And Pamelius in his notes upon Cyprian, Ep. 7, conceives that it was taken from those words of our Saviour, Luke 14. [33.] *ὁς οὐκ ἀποδέσσειται πᾶσι τοῖς ἑαυτοῦ ὑπακούουσιν*, 'cannot be My disciple.' And certain it is that Cyprian, in his Exposition upon the Lord's Prayer, citing this very form, Qui seculo renunciavimus, et divitias ejus, et pompas, &c., cites this very text, qui non renunciat omnibus, Luke 14. 33. The use of Abrenuncio is apparent in the Ethiopian Canon for baptism, and in that also of Severus the Patriarch of Alexandria. Biblioth. Patrum. [Maxima. tom. 12. p. 731.]

NOTE [I], page 18.

Hooker, Eccles. Pol. b. 5. ch. 63. [§ 3.]

NOTE [K], page 18.

Estius in loc. [Nobis verus ac germanus sensus esse vide-

tur, quem tradit Beda, Apostolum loqui de interrogatione, quæ fit in ceremoniis baptismi; dum interrogatus is, qui baptizari vult, an credet in Christum, et renunciet Satanae ac pompis ejus, bonæ conscientiæ, id est, serio, ex animo respondet, se credere, et abrenunciare. Quam interrogationem B. Petrus appositè vocat *ἐπερώτημα*, id est, stipulationem, quæ inter duos, uno interrogante, altero respondente, contractus fieri solet.] Aretius in loc. [Ne elemento aquæ nimium in hoc Sacramento tribueremus, scipsam explicat: quasi dicat externam aquam non sufficere abluendis animabus nostris, sed ut illa corporis sordes abluat, sic Christi meritum animas purgat. Purgationis autem hujus sacramentum est Baptismus, in quo stipulatio bonæ conscientiæ valet, hoc est, quæ sine hypocrisi agit serio cum Deo. Deus in Baptismo nobis permittit, quod velit nos filiorum loco habere propter Christum. Contra nos permittimus, nos serio victuros piæ, et vitam bonis moribus, ornatos.]

NOTE [L], page 18.

Tertull. ad uxor. [II. 5.]

NOTE [M], page 22.

That there was at baptism a profession of faith made, is

evident by these testimonies. Tertull. de Baptis. cap. 6. Cum autem sub tribus [sc. personis] et testatio fidei, et sponsio salutis pignorentur. Et de Spect. cap. 4. Quam aquam ingressi Christianam fidem in legis sue verba profiteremur; to which out of question he alludes de Coronâ Militis cap. 8. Dehinc ter mergitamus, amplius aliquid respondentem, quam Dominus in Evangelio determinavit. Cyprian. Ep. 70. Ed. Pamel. [et 70. Ed. Fell.] Sed et ipsa interrogatio, quæ fit in Baptismo, testis est veritatis. Et in Ep. 76. ad Magnum [69. Ed. Fell.] Quod si aliquis illud opponit, ut dicat eandem Novatianum legem tenere [quam Catholica Ecclesia teneat] eodem Symbolo, quo et nos baptizare, eundem nosse Deum Patrem, eundem Filium Christum, eundem Spiritum Sanctum, ac propter hoc usurpare eum potestatem baptizandi posse, quod videatur in interrogatione Baptismi a nobis non discrepare, sciat, &c. Et Ep. Firmiliani apud Cyprian. [Ep. 75. Ed. Fell.] Numquid et hoc Stephanus, et qui illi consentiunt, comprobant? maxime cui nec symbolum Trinitatis, nec interrogatio legitima nec Ecclesiastica defuit? and two or three lines before, baptizaret quoque multos usitata et legitima verba interrogationis usurpans, ut nihil discrepare ab Ecclesiasticâ regulâ videretur.—Cyril Hierosol. Cat. 1.

Mystag. 9. Tunc admonebaris ut diceres. Credo in Patrem, et Filium, et Spiritum Sanctum.—Hieronymus contra Lucifer. [tom. ii. p. 184. Ed. Vallarsii.] Cum solenne sit in lavacro post Trinitatis confessionem interrogare. Credis in Sanctam Ecclesiam? credis remissionem peccatorum? &c. and again ad Heliodorum, [tom. i. Ep. 14. Ed. Vallarsii.] Recordare tirocinii tui diem quo Christo in baptismo consecutus in Sacramenti verba jurasti.

NOTE [N], page 22.

Iren. [adv. Hæres.] lib. 1. c. 2. Tertull. de Præscript. cap. 21. Isidorus, de Offic. Eccles. lib. 2. 23. Cyprian or rather Rufinus in Expos. Symboli Apostol. [ad calcem Cypriani.] Hieronymus ad Pammach. [tom. ii. p. 435. Vallars.] Magd. Cent. 2. cap. 4. Baronius tom. i. [an. 44. n. 17.] Aret. in loc.

NOTE [O], page 23.

Conf. Eccles. Angl. Artic. 8. [Symbolum quod vulgo Apostolorum dicitur] Calvin. Instit. lib. 2. cap. 16. [See on this subject, Bingham, Antiqu. b. 10. ch. 3. § 5.]

NOTE [P], page 28.

Ambros. Serm. 33. § 6. Leo. Ep. 31. ad Pulcher. Aug. [Ep. 27. Ed. Lugd. 1700.]

NOTE [Q], page 23.

Iren. lib. 1. cap. 2. [Galassii; cap. 10. Bened.] Ecclesia quamquam per universum orbem terrarum usque ad fines terræ dispersa, ab Apostolis et eorum discipulis fidem accepit, quæ est in unum Deum omnipotentem, qui fecit cælum, et terram, et maria, et omnia, quæ in iis sunt. Et in unum Christum Jesum Filium Dei incarnatum pro nostrâ salute. Et in Spiritum Sanctum qui per prophetas prædicavit dispensationis mysteria, et adventum, et ex virgine nativitatem, et passionem, et resurrectionem ex mortuis, et in carne ad cælos assumptionem dilecti Christi Jesu domini nostri, et ipsius ex cælis in gloriâ Patris adventum ad instauranda omnia et excitandam omnem totius generis humani carnem, &c.

NOTE [R], page 23.

Tertull. de Veland. Virg. cap. 1. Regula fidei una omnino est sola immobilis et irreformabilis, credendi scilicet in unicum Deum Omnipotentem, mundi conditorem et Filium ejus Jesum Christum natum ex Virgine Mariâ, crucifixum sub Pontio Pilato, tertiâ die resuscitatum à mortuis, receptum in cælos, sedentem nunc ad dextram Patris, venturum judicare vivos et mortuos per carnis etiam resurrectionem.

NOTE [S], page 23.

Regula est fidei, ut jam hinc quid defendamus, profiteamur, illa scilicet quâ creditur, unum omnino Deum esse, nec alium præter mundi conditorem, qui universa de nihilo produxerit per Verbum suum primo omnium emissum: id Verbum Filium ejus appellatum, in nomine Dei variè visum a Patriarchis, in Prophetis semper auditum, postremò delatum ex Spiritu Patris Dei et virtute in Virginem Mariam, carnem factum in utero ejus, et ex eâ natum egisse Jesum Christum — fixum cruci; tertiâ die resurrexisse; in cælos ereptum, sedere ad dextram Patris: misisse vicariam vim Spiritûs Sancti, qui credentes agat; venturum cum claritate ad sumendos sanctos in vitæ æternæ et promissorum cœlestium fructum, et ad profanos adjudicandos igni perpetuo, factâ utriusque partis resurrectione, cum carnis resurrectione. Hæc regula a Christo, ut probabitur, instituta, nullas habet apud nos quæstiones nisi, &c. [Edit. Rigaltii.]

NOTE [T], page 23.

Ignat. ad Trall. [Coteler. tom. ii. p. 65.] 'Ο Ἰησοῦς Χριστὸς ἀληθῶς ἐγεννήθη καὶ ἐκ Θεοῦ, καὶ ἐκ παρθένου — ἐσταυρώθη, καὶ ἀπέθανεν ἐπὶ Ποντίου Πιλάτου — κατήλθεν εἰς ἅδην μόνος — Καὶ ἀνέστη διὰ τριῶν ἡμερῶν ἐγείραντος

αὐτὸν τοῦ Πατρὸς, καὶ τεσσαρά-
κοντα ἡμέρας συνδιατρίψας τοῖς
ἀποστόλοις, ἀνελήφθη πρὸς τὸν
Πατέρα, καὶ ἐκάθισεν ἐκ δεξιῶν
αὐτοῦ. And in his Epistle *ad*
Magnesiōs, [Coteler. tom. ii. p.
58.] he repeats the same sum
of faith, adding in the close,
Καὶ ἐρχόμενος ἐπὶ συντελείᾳ τῶν
αἰώνων μετὰ δόξης πατρικῆς κρί-
ναι ζῶντας καὶ νεκρούς. [These
quotations are from the spuri-
ous Epistles of Ignatius. The
following passages are from
his genuine Epistles. Ἰησοῦ
Χριστοῦ . . . τοῦ ἐκ γένους
Δαβὶδ, τοῦ ἐκ Μαρίας, ὃς ἀλη-
θῶς ἐγεννήθη ἔφαγόν τε καὶ
ἔπιεν, ἀληθῶς ἐδιώχθη ἐπὶ Πον-
τίου Πιλάτου, ἀληθῶς ἐσταυ-
ρώθη, καὶ ἀπέθανεν, βλεπόν-
των τῶν ἐπουρανίων, καὶ ἐπι-
γείων, καὶ ὑποχθονίων ὃς καὶ
ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν,
ἐγείραντος αὐτὸν τοῦ Πατρὸς
αὐτοῦ. Ad Trall. § 9. Εἰς
τὸν Κύριον ἡμῶν, ἀληθῶς ὄντα
ἐκ γένους Δαβὶδ κατὰ σάκρα,
οἶδν Θεοῦ κατὰ θέλημα καὶ δύ-
ναμιν Θεοῦ, γεγεννημένον ἀλη-
θῶς ἐκ παρθένου—ἀληθῶς ἐπὶ
Ποντίου Πιλάτου καὶ Ἡρώδου
τετραράρχου καθηλωμένον ὑπὲρ
ἡμῶν ἐν σαρκί. Ad Smyrn. §
1.]

NOTE [U], page 24.

Beza in loc. Rom. 12. 6.
Potest autem τῆς ἀναλογίας
vocabulum dupliciter exponi,
nempe vel pro convenientiā
seu congruentiā quādam, vel
pro eo quod antea μετρὸν vo-
cāται. Harum igitur inter-

pretationum si priorem se-
quaris, significavit Apostolus
verum Canonem Prophetiæ,
id est, interpretationis scriptu-
rarum veræ a falsa discernen-
dæ, nempe si ad Christianæ fi-
dei axiomata αὐτόπιστα exigen-
tur symbolo comprehensa quod
Apostolicum vocant, et quod
jam inde ab initio Evangelicæ
prædicationis, velut Evangelii
építome scriptum fuit, ideoque
norma et regula fidei merito
a Tertulliano vocatur.

NOTE [X], page 24.

Cyprian. [or rather Ruf-
finus.] in Expos. Symbol. [ad
calcem Cypriani.]

NOTE [Y], page 24.

Cypr. [or Ruffinus] loc.
cit. [Symbolum enim et Græ-
cè indicium dici potest et
collatio, hoc est, quod plures
in unum conferunt.]

NOTE [Z], page 25.

Cyprian. [or Ruffinus.] loc.
cit. [See on the meaning of
this Name Symbolum, Bing-
ham. Ant. b. 10. ch. 3. § 1.]

NOTE [A], page 26.

[Comp. Aristot., Rhet., III.
xi. 2, Ethic. Nic., I. x. 11.]

NOTE [B], page 33.

Scrutari temeritas est, cre-

dere pietas est, noscere vita est. Bern.

NOTE [C], page 36.

Doctor Hammond, Pract. Cat. [Book 5. § 1.]

NOTE [D], page 41.

[When Jesus came into the world, because He was to do the office of all these three, therefore was He called *ὁ Χριστός* "the Anointed," in a more peculiar manner than they were; for they were anointed with material oil, He with the Holy Ghost; they by the hands of men, He by no other than God Himself; they to save for a time, He to save for ever. They were typical, He a perfect Christ; in Him all those offices were conjoined, which in them were never perfectly to be found. Two of these met in some one or other, but in none of them all three. Melchisedech was king and priest, but no prophet; David prophet and king, but no priest; Samuel priest and prophet, but no king; He the sole perfect Christ, because all three, David's Priest, Moses' Prophet, Daniel's King; for He was to reign in the house of Jacob for ever. *Nicholson on Creed*, p. 164.]

NOTE [E], page 47.

[See Hammond, Pract. Cat. Book 5. § 2.]

NOTE [F], page 50.

Vide B. Bilson's Descent of Christ into Hell, p. 591, and p. 602. [pp. 154. and 169. Ed. 1599. See Ham. Pract. Cat. p. 388.]

NOTE [G], page 53.

[Another type was fulfilled by Christ rising the third day—that of the waved sheaf in the feast of the first-fruits, which was waved "on the morrow after the sabbath;" Lev. 23. 10, '11, 12; which was the self-same day of the week on which Christ rose. See 1 Cor. 15. 20. where Christ is called the first-fruits.]

NOTE [H], page 65.

[By this word "Lord," is expressed the Divinity and Personality of the Holy Ghost. These words were added to the Nicene Creed at the Council of Constantinople in opposition to the heresy then condemned. *Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ Κύριον, τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, καὶ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον, καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν.* In the Latin translation, Et in Spiritum Sanctum, Dominum, et vivificantem, &c. Vid. 2 Cor. 3. 18. *ἀπὸ Κυρίου πνεύματος.*]

NOTE [I], page 65.

[In Bp. Andrewes's Sermons, from which this whole passage

seems to be taken, this text is quoted. The Bishop's words are "By Him after renewed to repentance, when we fall away, by a second imposition of hands: 1 Tim. 5. 22." He took the text as referring to the ancient custom of laying on of hands in receiving back penitents again to the peace of the Church. Such was Dr. Hammond's opinion. See his notes on the place. It is hardly necessary to say that the passage has been thought by many to refer to the ordination of ministers, and is so applied by our Church. See the first prayer used in the Ember Weeks.]

NOTE [K], page 66.

[See Bp. Andrewes, Sermon 5. Of the sending of the Holy Ghost, vol. iii. p. 191. Oxford Edit.]

NOTE [L], page 69.

[See Articles of the Church of England, Art. 34.]

NOTE [M], page 73.

[Hammond Pract. Cat. lib. 5. § 4.]

NOTE [N], page 74.

Morton's Appeal, b. 2. c. 12. § 1.

NOTE [O], page 76.

[οἱ μισοῦντές με δραπεδν. LXX.]

NOTE [Q], page 83.

Tertul. [de Resur. Carnis, § 57.]

NOTE [R], page 83.

Pet. Mart. in 2 Reg. cap. 4. a Scholasticis.

NOTE [S], page 86.

[Non est enim vera vita, nisi ubi feliciter vivitur. August. Enchir. c. 92.]

THE TEN COMMANDMENTS.

NOTE [A], page 88.

Dr. Fr. White, de Sab. p. 29, 30.

NOTE [B], page 97.

Cic. de Naturâ Deorum. [See De Legibus, lib. 1. § 8.]

NOTE [C], page 113.

In malis promissis rescinde

fidem, in turpi voto muta decretum, quod incaute vovisti ne facias, impia enim promissio est quæ scelere adimpletur. Isidor. [Synonymorum, lib. 2. § 58.] And it is a most certain rule, that Juramentum pietatis non debet esse vinculum iniquitatis.

NOTE [D], page 114.

[Ἡ γλῶσσ' ὁμωμοχ' ἡ δὲ φρὴν ἀνώματος. Eurip. Hippol. 612.]

NOTE [E], page 116.

Fr. White, Ep. El. de Sab. p. 268, &c.

NOTE [F], page 119.

Justin. Martyr. Apol. 1. [τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται μέχρι ἐγχωρεῖ. εἷτα παυσαμένου τοῦ ἀναγινώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νοουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται· ἔπειτα ἀνιστάμεθα κοινῇ πάντες, καὶ εὐχὰς πέμπομεν καὶ . . . παυσαμένων ἡμῶν τῆς εὐχῆς, ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ· καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας ὅση δύναμις αὐτῷ ἀναπέμπει, καὶ ὁ λαὸς ἐπευφημεῖ λέγων τὸ Ἀμήν. καὶ

ἡ διδδοσις καὶ ἡ μετάληψις, ἀπὸ τῶν εὐχαριστηθέντων. ἐκαστὸς γίνεται, καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται. οἱ εὐποροῦντες δὲ καὶ βουλόμενοι, κατὰ πρόαιρεσιν ἐκαστὰ τὴν ἑαυτοῦ, ὃ βούλεται δίδωσι. καὶ τὸ συλλεγόμενον παρὰ τῶν προσεστῶτι ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀφρανοῖς τε καὶ χήραις, καὶ τοῖς διὰ νόσον ἢ δι' ἑλλην αἰτίαν λειπομένοις, καὶ τοῖς ἐξ ἐξομοῖς οὔσι, καὶ τοῖς παρεπιδήμασι οὔσι ξένοις, καὶ ἀπλῶς πᾶσι τοῖς ἐν χρείᾳ οὔσι κηδέμενον γίνεται.]

NOTE [G], page 151.

Chrysostom of Pæn. hom. 6. Basil in Psal. 113. Aug. de Temp. Serm. 61, et 191. [Ed. Ben. vol. 5. App. Serm. 236, et 273.] Idem de Naturâ et Gratiâ, cap. 43. [§ 50.] et cap. 69. [§ 82. Ed. Ben.] Idem. in Psal. 56. § 1. Hieron. Exp. Symb. ad Damasum. [Valarsii, tom. 11. p. 148.] Concil. Araus. cap. 25. [Harduin. tom. 2. p. 1101.]

NOTE [H], page 151.

Thom. 2. 2. 44. art. 4. ad secundam.

THE LORD'S PRAYER.

NOTE [A], page 163.

Chrysol. Serm. 69.

NOTE [B], page 163.

Tertull. [de Orat. c. 3.] Cyprian [de Orat. Dom.] Chrysol. in Expos. Orationis Dominicæ.

NOTE [C], page 164.

Chrysol. Serm. 67.

NOTE [D], page 167.

Dr. Taylor, Life of Christ,

Part 2. Disc. 2. [vol. 3. p. 75. Ed. Heb.]

NOTE [E], page 170.

[Tertull. de Orat. c. 6. Cyprian and Chrysolog. de Orat. Dom.]

NOTE [F], page 173.

[De Orat. Dom.] So Tertullian interprets it, *Ne patiaris induci*. [De Orat. c. 8.]

NOTE [G], page 174.

[Tertull. De Orat. c. 8.]

NOTE [H], page 175.

Dr. Taylor, loc. cit. [Life of Christ, Part 2. Disc. 12. vol. 3. p. 79. Ed. Heb.]

NOTE [I], page 179.

Hieron. [Comment. in Matth. 7. 13. Vallars. tom. 7. p. 25.]

NOTE [K], page 180.

Hieron. [in Pref. Lib. 2. Comment. in Ep. ad Galatas. Vallars. tom. 7. p. 427.] Basil. [tom. 1. Hom. 4. in Hexam. § 7.]

OF THE SACRAMENTS.

NOTE [A], page 182.

Sacramenta gemina; *not duo*. Aug. [De Symbolo, Sermon. 2. § 15. vol. 6. p. 412. Ed. Ben.] Examen pacifique, cap. 1. p. 22.

NOTE [B], page 182.

[Comp. Homilies, p. 324. Ed. 1832.]

NOTE [C], page 183.

Perkins. Order of the causes of Salvation and Damnation, cap. 32.

NOTE [D], page 184.

Hooker, Eccles. Pol. b. v. ch. 57. [§ 5. ed. Keble.]

NOTE [E], page 186.

Lib. 4. cap. 34.

NOTE [F], page 191.

Vide Cypr. Epist. 76. ad Magnum. [69. Ed. Fell.]

NOTE [G], page 191.

[See Rubric in Baptismal Service.]

NOTE [H], page 192.

[This Epistle was written A.D. 255. It is the 69th in Fell's edition.]

NOTE [I], page 192.

De Pœnitent. cap. 6.

NOTE [K], page 192.

[Greg. Magn. Epist. ad Leandrum. Regist. Lib. 1. Indict. 9. Ep. 43. See on this subject, Wall on Infant Baptism, Part ii. chap. 9. § 2.]

NOTE [L], page 199.

August. Quæst. 59. ex N. T. [Vol. 3. p. 54. App. Ed. Ben.]

NOTE [M], page 199.

Cyprian. [de Cœnâ Domini. App. p. 42. Ed. Fell.]

NOTE [N], page 206.

Justin Martyr [Resp. ad Orthodox quæst. 56. a spurious work, attributed to Justin Martyr.]

NOTE [O], page 206.

Irenæus [Adv. Hær. lib. 2. c. 39.]

NOTE [P], page 206.

Tertullian [de Animâ, c. 39.]

NOTE [Q], page 206.

Hyginus [See on this supra, note [G], p. 244.]

NOTE [R], page 206.

Origen [Hom. 8. in Levit. c. 4. Comment. in Ep. ad Rom. lib. 5. c. 9.]

NOTE [S], page 206.

Dionys. Areop. [Eccles. Hierarch. c. 7. a work composed about A.D. 400.]

NOTE [T], page 206.

Clemens Rom. [Constit. Apostol. l. 6. c. 15. The date of this book is about A.D. 400.]

NOTE [U], page 207.

Cyprian [Ep. 64. Ed. Fell.]

NOTE [X], page 209.

Ἀξιοῦνται δὲ τῶν διὰ βαπτίσματος ἀγαθῶν τὰ βρέφη, τῇ πίστει τῶν προσφερόντων αὐτὰ τῷ βαπτίσματι. Justin Martyr, Resp. ad Orthod. qu. 56. 'Children are allowed to enjoy the good things that come by Baptism, by the faith of those who bring them to Baptism.'

NOTE [Y], page 215.

Eccles. Pol. lib. 5. § 67.

NOTE [Z], page 219.

Vid. Chemnit. examen Concil. Trid. Sess. 5. Can. 1, 2, 3. [part 2. p. 106.]

NOTE [A], page 219.

Et similiter, quod licet in primitivâ Ecclesiâ hujusmodi Sacramentum reciperetur à fidelibus sub utrâque specie, tamen hæc consuetudo ad evitandum aliqua pericula et scandala, est rationabiliter introducta quod à conficientibus, sub utrâque specie, et laicis tantummodo sub unâ specie suscipiatur, &c. Concil. Const. Sess. 13. [This council was held A.D. 1415.]

NOTE [B], page 220.

Comperimus quod quidam sumptâ tantummodo corporis sacri portione, à calice sacri cruoris absterneant: Qui proculdubio, (quoniam nescio quâ superstitione docentur adstringi) aut integra Sacramenta percipiant, aut ab integris arceantur; quia divisio unius ejusdemque mysterii sine grandi sacrilegio non potest provenire. So Gelasius, ap. Gratian. de Consecrat. Distinct. 2. cap. 12.

NOTE [C], page 220.

Si quis dixerit ex Dei præcepto vel de necessitate salutis esse, omnes et singulos Christi fideles utramque speciem Eucharistiæ sumere debere, Anathema sit. Concil. Trident. Sess. 5. Can. 1. [sub Pio IV. A.D. 1562.]

NOTE [D], page 226.

Pract. Cat. lib. 6. § 4.

NOTE [E], page 227.

Cyprian. Epist. 54. [57. Ed. Fell.]

NOTE [F], page 227.

Ad pop. Antioch. Hom. 61. [A spurious work. The extract is found in the Latin translation of Bernard Brixianus. Ed. Cratandri, vol. 4. fol. 116. D. Basil. 1625. But it occurs also in Hom. 46. in Joan.; *ὡς λέοντες τολύν πῦρ πνέοντες, οὕτως ἀπὸ τῆς τραπέζης ἀναχωρῶμεν ἐκείνης, φοβερὸν τῷ διαβόλῳ γενόμενοι.* Tom. 2. p. 746. Ed. Sav.]

NOTE [G], page 230.

[Compare Bingham, Ant. b. 15. ch. 3. § 8. Palmer, Orig. Liturg. 2. 112.]

NOTE [H], page 230.

[Ideo et sacerdos ante orationem præfatione præmissâ, parat fratrum mentes dicendo, Sursum corda; ut, dum respondet plebs, Habemus ad Dominum; admonetur nihil aliud se quam Dominum cogitare debere. Ed. Fell, p. 162.]

NOTE [I], page 235.

NOTE [K], page 237.

[See Bingham, b. 14. c. 2.	[Palmer's Orig. Lit. 2. 67-
§ 3. Palmer's Orig. Lit. 2.	74.]
126.]	







